The ARYAN PATH

Vol. VIII. JULY 1937 No. 7.

CONTENTS

	PAGE
THE HALL OF MIRRORS	293
PSYCHIC POWERS IN HINDU SHASTRAS—*By Raj Narain*	299
BOOKS TO SAVE LIBERALISM—*By Storm Jameson*	305
THE SONG OF THE HIGHER LIFE— THE YOGA OF THE DIVISION OF THE THREE GUNAS —*By Sri Krishna Prem*	309
DAMMING THE FLOOD OF PITY—*By Edmund B. d'Auvergne*	316
CAN YOU EXPLAIN?—*By R. B. Pinglay*	318
A SUPERPOLITICAL ORDER—*By Emily Hamblen*	319
CHRISTIAN ASCETICISM—*By J. D. Beresford*	324
VERRIER ELWIN'S "SATANIC OUTLOOK"—*By Reginald Reynolds* ...	328
NEW BOOKS AND OLD PHYSICS BECOMES METAPHYSICS—*By Philip Chapin Jones*	329
REVIEWS—*By J. M. Kumarappa; H. I'A. Fausset; Claude Houghton; C. Delisle Burns; R. Das; Rayner Heppenstall; E.M.H.; B. P. Howell and D. G. Londhe*	331
ENDS & SAYINGS	340

51, ESPLANADE ROAD - - BOMBAY, INDIA

THE ARYAN PATH

51, Esplanade Road, Bombay, India

17, Great Cumberland Place, London W. I.

CONTRIBUTIONS:—Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margin, and copies should be in all cases retained by the writers, as no manuscripts are returned.

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors, to whom they leave free expression of opinion.

CORRESPONDENCE:—Letters from subscribers and readers are welcome, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of THE ARYAN PATH.

SUBSCRIPTIONS:—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All orders should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH. Price: In India, single copy As. 12; per annum Rs. 6. In Europe, single copy 1*s.* 6*d.*; per annum 12*s.* or equivalent. In America, single copy 35 cents; per annum $3; all post free. Back numbers are obtainable on special application.

THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for June 1937

A Fearless Warrior
World Peace
Spirit Photographs
Religion
Personalities
"The Literature of the Occult"
The Messenger—An Incident: Was It an Omen?
Suggestion
Modern European Science
Ancient Hindu Science
Sex Purity and Youth
In the Light of Theosophy

Price: As. 2. Annual Subscription: Re. 1, 2*s.*, or 50 cents, post free.

AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII JULY 1937 No. 7

THE HALL OF MIRRORS

Forms change continuously, but the elements of which they are constituted preserve their integrity throughout with at least a relative constancy. These elements are more or less noted, their behaviour and interactions studied, by the host of chemists, biologists and physiologists. "Chemistry and physiology," writes H. P. Blavatsky in her *Secret Doctrine*, "are the two great magicians of the future, who are destined to open the eyes of mankind to the great *physical* truths." She continues (I, 636) :—

> No doubt that the care of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which Occultists—of all men—regard with veneration and respect. They recognize its ground and the wonderful work done by it, the progress achieved in physiology, and even—to a degree—in biology. But man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism; for not even the higher psychological philosophy of the West is able, in its present incompleteness and tendency towards a decided agnosticism, to do justice to the inner; especially to his higher capacities and perceptions, and those states of consciousness, across the road to which such authorities as Mill draw a strong line, saying, "So far, and no farther shalt thou go."

Thus, the more reflective will, it is hoped, feel that there may be indeed a close relation between materialistic Science and Occultism, which is the complement and missing soul of the former. But how would our scientific specialists and authorities even of to-day receive the assertion that their "atoms," etc., belong wholly to the domain of *meta*-physics, meta-chemistry, meta-biology? That beyond and within the field of the physical senses is Matter existing in *super*-sensuous states—states, however, as fully objective to the Inner eye of the Occultist-Scientist as a horse or a tree is to the ordinary mortal?

Until very recently indeed, such an assertion, whether of Occult knowledge itself or of living men in possession of it, would have been dismissed *a priori*. Still, as the wise Cicero remarked two millenniums ago "Time destroys the speculations of

men, but it confirms the judgment of nature." Despite the devoted assiduities of the men of modern science, its history is not the unbroken record of progress so many believe. On the contrary, that record registers a long series of failures on its own chosen route—as testified to by the succession of theories alternately accepted and discarded in the endeavour to explain the very mysteries encountered. To-day, scientists themselves are willing to admit these failures, and a few are humble enough to begin looking outside their self-imposed limitations in research and may now be said to be " willing to learn," even from sources hitherto almost unanimously rejected out of hand, and this despite the fact that they are still unconsciously under the sway of the scientific modulus of their caste.

But that modulus itself must needs be discarded before modern science can become the pupil, and Occult science the teacher, in any direct sense. The difficulties on both sides are great, but not insuperable. Confining the consideration to known facts, it is admitted by Science itself that its basis is amoral, its methods unrestricted by ethical considerations. This is an approach to nature on precisely the same path as that of purely animal consciousness,—the only distinction being that the physical and metaphysical equipment of the scientist vastly exceeds that of the animal. Science disclaims responsibility for the results accruing from its discoveries and their publicity, or for the use made of those discoveries once they are available to all and sundry. The physical and moral consequences of this attitude of mind, not less than the policy pursued, have wrought appalling havoc to humanity in general, and portend a catastrophe of immeasurable proportion unless checked. Reform, to be really ameliorative or effective, has to be undertaken in the field of origin of these modern plagues of Egypt—that is to say, in the scientists themselves.

Over against the attitude, the methods, the policy of modern science, must be placed what is reasonably certain with respect to the ageless true Occultism which is " the same yesterday, to-day, and forever." The first law, or rule, applicable to neophyte and adept alike, is that expressed in the Hermetic axiom : " To know, to dare, to will, and to keep silent." All history is evidence of the continuous existence of the Mystery Schools, and the past two centuries afford more than abundant testimony of their guarded participation in human affairs. Every Saviour, every Hero, every Sage, along with the great Humanitarians and many, many common men, have been members of these Fraternities or have been under their inspiration. Great as are the mysteries confronting science, they are as nothing compared to the mystery which envelops innumerable characters in human history. Every Scripture and Epic, every classical philosophy and record, bear witness to men " who come, do their work, and return " to that No-Man's-Land beyond the bournes of human science, religion, and philosophy alike. All bear the same sign manual, whatever their station, their activities, their utterances.

They are marked by entire self-consecration to their task, by an intense and sustaining love for mankind, by an inner strength and guidance absolutely immune to the influences to which even the best of ordinary men are more or less subject.

And again, it is evident that the magicians of modern science have relied fundamentally on such revelation of nature as is obtainable through the use of the physical senses only. That inner senses exist in every man which, once recognized and cultivated, open to clear perception and scientific experiments an altogether different, surer and more fruitful revelation—this has been steadily overlooked, derided, denied by modern science as a whole. Yet all the time that science has been as steadily faced with facts inexplicable on any other assumption than that of the existence in man of a complete set of inner faculties, separable in part and as a whole from their now normal physical associations or entanglements. The mystery here may be succinctly stated in the words of *The Secret Doctrine* (II. 149):—

> The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.

This "astral body," by whatever names it may be called, is the missing link in Western religion as well as science, theoretically, practically, and actually. Yet it is a "precision instrument" understood and used for countless ages in the Mystery Schools—incredible as the assertion may appear to those who have not troubled even to ascertain and weigh in their own scales the accessible testimony. Whoever has been at pains to do so, knows for himself that that testimony is as overwhelming as it is unimpeachable, knows for himself that modern science and religion unwittingly add to the evidence by a mountain of facts which they can no more explain than deny—which they can only neglect or capitalize, however unconsciously.

There *are* mysteries of normal waking, dreaming, and sleeping states, as well as of variations ranging all the way from genius to insanity, from individual and collective hallucinations of every description, to those deeds and writings we call inspired, arising from prophetic vision and retrospective insight. All these and many more mysterious phenomena of life are approachable between "Soul" and "Body," between "Spirit" and "Matter." The mysteries of birth, life, death, and rebirth, as of the intervening states from death to reincarnation—these, too, are within the province of the "astral body," and that Hall of Mirrors—the "astral light."

The more the subject is investigated, the more it becomes understandable why the great Teachers have preserved the extreme of reticence—yet the more it becomes an assured conviction that here lies the secret of life-and-death in every sense. But old and time-honoured errors, even though they become with every day more glaringly self-evident, yet guarded as though they were the holiest of relics—these stand arrayed in battle-order, now as in the past.

Every fresh truth has to fight its way to recognition against the forces marshalled by prejudice and preconception. The *sine qua non* criterion of Occult science is freedom from dogmas of any kind. To the extent that any one knows anything, he *is* an Occultist. To the extent that he does not know, does not freely admit his own ignorance, does not gladly take the position of a learner,—to that extent is he *no* Occultist, and must remain self-debarred from the Mysteries.

And when, confessedly ignorant in a given direction, a man nevertheless undertakes to prescribe the terms on which knowledge may be gained, what does he do but condemn himself to progress by the painful route of "trial and error"? Among ordinarily intelligent and educated men such a modulus would be considered appropriate only in the savage and the ignoramus—would be regarded as disqualifying the applicant for instruction. Yet, when the course of modern science and religion is observed in the round, who can fail to perceive that this is precisely the unwitting attitude maintained by many?

The history of the race is one long and woeful recital of the magic and magical arts of the fomenters of differences and divisions of opinion among those who genuinely desire to promote the common welfare. Such conscious and unconscious practisers of "Black Magic" are confined to no profession or class, no creed or country. They abound in all, but they all alike belong to one and the same dark school, whatever the uniform they indifferently don or discard. The ignoble art of intelligent, trained selfishness must necessarily triumph over the misdirected, undisciplined, ignorant efforts of those between whose "good motives" and whose conduct there lies the unexplored terrain of "human nature," with its endless admixtures of "mental deposits" from the unrecognized and therefore unreckoned past of the race and of the individual.

It is against this almost universal ignorance and misconception of the triune nature of man, of the threefold Karma of the beginningless past and endless future, that the Great Teachers and their Disciples have to contend in every present passing moment. The whole struggle may, perhaps, be illustrated in three terms of modern chemistry and biology—the cell, the crystal, the colloid. To grasp the force of the illustration, one has but to reflect that these represent the two basic forms of the organic and inorganic kingdoms of the matter our senses reveal to us, plus the connecting up-or-down link between them. The constant and continuous cycle from the inanimate to the animate and back again, from mineral dust to the physical man, and then, in the accepted ritual of speech, once more "ashes to ashes"—this cycle is little weighed for its possibilities of disclosure, even from the purely materialistic, let alone the psychic point of view.

For one thing, it reveals the cycle of transmigration and metempsychosis which forms the physical side of the mystical teachings in the various religions, whatever their apparent diversities. For another,

it shows that great as are the differences among creeds and sects, arising from the misuse of the psychological senses, they are no greater than the warring theories of the sciences and scientists that rely upon the physical senses. Moreover, the too-often savage nature of religious dissensions, as contrasted with the amiable mutual contradictions of scientific disputation—this, too, is amenable to an altogether different interpretation from that of either theology or materialism, or of the exegetes of both in prevalent philosophy, metaphysics and psychology. Such immoral use of their own ethical capital springs from two underlying misconceptions: confusion of the psychic with the spiritual; ignorance of the laws of Occult dynamics.

Applying the same theorem to the physical sciences in general, and to chemistry and biology in particular, it is clear from their own researches that all the processes of physical generation are included in the ascent from the crystalline through the colloidal to the cellular, all the processes of physical existence and dissolution in the reversion from the cellular through the colloidal back to the crystalline state. This cyclic circulation, which in biology is now called metabolism, is modifiable and modified in countless ways—a few recognized, the many merely guessed at.

One instance will suffice, that of the vitamins, of which science has "discovered" so far six varieties. Writing on this subject for the latest edition of *The Encyclopædia Britannica,* Dr. Arthur Harden, Professor of Biochemistry in London University, begins his discussion with the statement that vitamins are :—

> Substances of unknown composition normally present in certain food-stuffs in minute quantities, the absence of which from the diet leads to well defined morbid states.

He concludes by saying :—

> The exact mode of action of the vitamins is still unknown, but both in their effects and in the need which exists for a constant supply of them, they present a striking analogy to the hormones, those chemical messengers, such as adrenaline and secretin, which are elaborated in the body and serve to regulate so many of its functions.

The necessity for brevity, equally with the purpose in view, forbids excursion into the various channels indicated by the foregoing quotation, but it should, perhaps, be remarked that the like admission of the paucity of knowledge, of the difficulties encountered in their methods of research, characterizes every responsible scientific authority in every field and department. And it should be noted that the existence of vitamins, hormones and allied "unknown substances" with important functions was unsuspected by Science until as recently as the close of the first decade of the present century. Yet one has but to refer to W. Q. Judge's *Ocean of Theosophy,* first published in 1893, to find in Chapter VIII of that book an unmistakable knowledge of Vitamin "E" or "X," and Mr. Judge refers this knowledge to the Laws of Manu.

"Vitamins," "hormones" and numerous other "chemical messengers" must have been just as important, must have "served to regulate"

bodily nutrition and welfare, must have been present and active "ever since man was man." Having due regard for the difficulties of language as well as of the mind, it may not be considered inappropriate or without measure of scientific warrant, positive as well as negative, to suggest that the "astral" or psychic side of nature, ignored or neglected by modern science, is the inviting open door to the very factual knowledge that science so industriously seeks.

"Nature's Finer Forces," to quote the phrase that applies to the subject-matter in hand, cannot be understood, cannot be studied to any advantage, without the postulation of "astral substance" intermediate between mind and matter, as the colloid is intermediate between cell and crystal. But that "matter" is the *molecular* containment of both—matter, as invisible and intangible to the physical senses as the "forces" and "energies" of modern science. Is the one to be rejected, but the others accepted, on identically the same grounds that they do not lend themselves to the scalpel, the culture-medium, the microscope, and the other devices of the physicist? For all any one knows to the contrary, the "molecules" of science *are* the "astral matter" of the Occultist; the "chemical messengers" of the biologist identical with the "elementals."

Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine. For lack of this great philosophical principle all the indefatigable efforts of modern science to probe the very mysteries of "force and matter" unearthed by themselves, have ended, as they must ever end, in failure until that principle is recognized. Our science has taken the husk and ignored the kernel, in the adoption of merely "physical" atoms, molecules, what-not. From Anaxagoras down to Epicurus, the Roman Lucretius, and finally, even Cardinal de Cusa and Galileo, all those Philosopher-Scientists believed more or less in *animated* atoms. The scientists of to-day will have to "turn over a new leaf" by recommencing where Stahl, Priestley, Scheele and others left off—by reinvestigation of the "phlogiston" theory, the "nervous ether" of Dr. B. W. Richardson, the "protyle" of Professor Crookes, the "spontaneous generation" of the alchemists.

Let us illustrate by taking Professor Harden's remarks on the subject of vitamins, hormones, etc., making the appropriate substitution of terms to transfer them to the "astral body" instead of the physical, and their force and validity become apparent. Thus: There are—

> Astral substances of unknown composition normally present in certain food-elements in minute quantities, the absence of which from the neuroplasmic diet leads to well defined morbid states of mentality. The exact mode of action of these astral ingredients is still unknown, but both in their effects and in the need which exists for a constant supply of them they present a striking analogy to the vitamins, hormones, and other sentient messengers which are elaborated in the body and serve to regulate so many of its functions.

PSYCHIC POWERS IN HINDU SHASTRAS

[In the preceding editorial we refer to the importance of scientists recognizing the existence of what the Esoteric Philosophy calls the Astral Body and which in Hindu classification is known as Linga Deha. **Raj Narain, M.A., LL.B.,** Fellow of the University of Lucknow, writes this article to enumerate various supernormal powers and faculties familiar to the student of the Shastras. Some men of science are investigating the subject through Psychical Research ; it is well for them to note that their peers in ancient India did the work more thoroughly even though their method was different. The Astral Body or Linga Deha plays a highly important part in the conscious as in the unconscious production of abnormal phenomena.—EDS.]

The religious literature of India on the subject of psychical powers and phenomena can be grouped under four heads. Each group is distinguished by its technique for the attainment of psychic powers, and each represents a stage in the evolution of Indian religious culture.

The *Vedas* naturally form the first group. In the earlier *samhitas,* psychic powers are sought to be attained by recitation of mantrams, by elaborate rituals and by the performance of various kinds of *yajnas* (sacrifices). In the later *samhitas* an element of magic creeps in and subsequently dominates the outlook. In the *Atharva-Veda,* for example, we find references to chants and spells, herbs and plants, amulets of gold, lead, or mud, and ointments as aids to the acquirement of *siddhis* (powers). The *samhita,* moreover, deals with problems of prevention of and immunity from diseases, protection from enemies, freedom from jealousy and evil, and obviation of curses. It also suggests mantrams whereby powers such as the ability to win a woman's love, to prolong one's life, etc., may be acquired.

In the second group of writings, represented by the well-known Yoga systems, emphasis shifts from rituals, sacrifices and magic to bodily practices and mental or spiritual exercises. Mantrams continue to be a part of religious culture, but are reduced from a primary to a subordinate position. And, but for a casual recognition and stray reference (*e.g., Yoga-sutras,* IV, 1), the use of herbs and drugs is considered obsolete and of little significance. The most important work in this group is the *Yoga-sutras* of Patanjali. But valuable contributions to Yoga literature were made by the Buddhists and Jains also. Of the Buddhist contributions, the *Visuddhi-magga* is deservedly best known.

The Tantras are the next class of writings concerning psychical powers. There are Saiva as well as Buddhist Tantras. Tantrik literature is so vast and pertinent to psychical research that it forms a study by itself. There is a fundamental difference between the Yogic and the Tantrik view as to the means of attaining psychic powers. While Yoga advocates the control and subjugation of the senses, Tantricism enjoins the fullest arousal of the senses and passions so that the accumulated impulses may be finally

transformed, through practice, into a realization of Reality.

The literature of the last group is neither large nor completely extant. It is, however, known to centre round a text entitled the *Pavan-vijaya-svarodaya.* This text prescribes an obscure *Pancha-bhuta sādhanā,* wherein an attempt is made by the *sādhaka* to get an insight into the nature and laws of the five *Maha-bhutas,* the ultimate physical realities, by a process of identification with each of them. The twelfth verse of the *Sveta-svetara Upanishad,* Pt. II, can be said to contain the nucleus of this type of *sādhanā.*

The present article will discuss the second group of writings, and specifically the *Yoga-sutras* of Patanjali ; for this is the group which is most fruitful for purposes of scientific investigation and rational interpretation ; and because this group, beyond all others, has exercised (and is exercising) the most profound influence on the religious life and thought of the people. Although stray references to psychic powers and phenomena are scattered throughout the *Yoga-sutras,* yet the Third Book is especially devoted to them. This part of the book is entitled *Vibhuti-pada,* which may be freely rendered as a discourse on the attainment of psychic powers as a result of Yogic culture. The *vibhutis* mentioned in the *Yoga-sutras* for the most part are concerned with various kinds of supernormal perception and *alaukika* (transcendental) knowledge.

To begin with, the *Yoga-sutras* discuss certain conditions for the acquirement of what is termed " discriminative discernment."

After the aids to Yoga have been followed up, when the impurity has dwindled, there is an enlightenment of perception reaching up to discriminative discernment. (II, 28).

The aids to Yoga are eight in number, *viz.,* abstentions, observances, postures, regulations of the breath, withdrawal of the senses, fixed attention, contemplation and concentration. (II, 29)

The abstentions are defined as abstinence from injury, falsehood, theft, incontinence and acceptance of gifts. (II, 30)

The various observances are purity, contentment, self-castigation, study and devotion to the *Isvara.* (II, 32)

Stable and easy postures (II, 46) include, for example, the lotus-, the hero-, the decent-posture, the mystic-diagram and the staff-posture, the rest-and-the-bedstead posture, the seated curlew, the seated elephant and the seated camel.

Regulation of the breath or *Prānāyāma,* on the one hand, alters the rhythm of breathing and with it the rhythm of blood circulation, and, on the other, it modifies the activities of the internal visceral organs (digestive, sexual, etc.) which are functionally connected with it. *Prānāyāma* further affects the emotive life of man, for emotions are dependent upon organic and kinesthetic sensations. *Prānāyāma* also disturbs the secretions of various endocrine glands ; and glands are supposed to determine and regulate human personality. In all these ways, *Prānāyāma* effects a far-reach-

ing change in bodily functions and mental states, and thus acts as one of the aids to Yoga.

The *Yoga-sutras* next discuss the psychic powers which come into being as a result of practising *sanyama*—"constraint"—upon various objects, and upon various parts of the body. It may facilitate the reader's comprehension to take them up *seriatim*. But what is the psychological nature of "constraint"? Constraint may said to be the product of three levels of attention —*dhāranā* (fixed attention), *dhyāna* (contemplation) and *samādhī* (concentration). *Dhāranā* is fixing (literally, relating) the mind in the form of a mode on some part of the body like the navel, or on something outside of the body. This is the preliminary application of voluntary attention. Continuity of one and the same presented idea (*pratyaya*) in consciousness is *dhyāna*. This is the sustenance of the initial application of attention. When the sustained attention illumines the object alone, and becomes, as it were, bereft of its own nature or form, it is called *samādhī*. In such a state, attention loses itself completely in the object, *i.e.*, the consciousness of mental effort reduces itself to zero, on account of the complete seizure of the mind by the object.

To enumerate the powers :—

(1) "A knowledge of past and future events comes to an ascetic from his performing *Sanyama* in respect to the threefold mental modifications." (III, 16) The three mental modifications referred to are modifications of restriction, of concentration and of singleness of purpose.

(2) "The nature of the mind of another person becomes known to the ascetic when he concentrates his own mind upon that other person." (III, 19) This is comparable to thought-reading in modern psychical research.

(3) "Action is of two kinds; first, that accompanied by anticipation of consequences; second, that which is without any anticipation of consequences. By performing concentration with regard to these kinds of action, a knowledge arises in the ascetic as to the time of his death." (III, 22)

(4) "In the minds of those who have not attained to concentration, there is a confusion as to uttered sounds, terms, and knowledge, which results from comprehending these three indiscriminately; but when an ascetic views these separately, by performing '*Sanyama*' respecting them, he attains the power of understanding the meaning of any sound uttered by any sentient being." (III, 17) The Yogin, so to say, comes to have an insight into the thoughts and feelings of all living creatures. The phenomenon is suggested by and dependent upon the Yogic theory of perception.

(5) to (9) There arises intuitive knowledge of cosmic spaces, of the arrangement of stars and of their movements, of the structure of the body, and of the Self, as a result of constraint, respectively, upon the sun, the moon, the pole-star, the wheel of the navel, and That which exists for its own sake. (III, 26-29, 35)

(10) "By concentrating his mind upon the light in the head the ascetic

acquires the power of seeing divine beings." (III, 32)

(11) "As a result of this constraint upon that which exists for its own sake, there arise vividness and the organ of supernal hearing, the organ of supernal feeling, the organ of supernal sight, the organ of supernal taste and the organ of supernal smell." (III, 36).

(12) "Or as a result of vividness (*prātibha*) the Yogin discerns all." (III, 33)

(13) "By concentrating his mind upon the relations between the ear and *Akasa*, the ascetic acquires the power of hearing all sounds, whether upon the earth or in the æther, and whether far or near." (III, 41)

(14) "As a result of constraint upon the heart, there arises a consciousness of the mind-stuff." (III, 34)

The above specification of the phenomenology of constraint enables one to understand, for example, how as a result of constraint upon the heart, there arises a consciousness of the mind-stuff. The heart has been recognized as the seat of mind in Indian philosophy from Vedic times. (*Sukla-Yajur-Veda*, 34) Now if the Yogin subjects the heart to the process of constraint, he naturally comes to have a knowledge of it *as such*, in other words, of the mind-stuff itself.

The powers and phenomena discussed so far are mental or spiritual in character. But the *Yoga-sutras* also abound in references to (para-) physical powers and phenomena. These will be taken up now.

(1) "When command over the postures has been thoroughly attained, the effort to assume them is easy; and when the mind has become thoroughly identified with the boundlessness of space, the posture becomes steady and pleasant." (II, 47) "When this condition has been attained, the Yogee feels no assaults from the pairs of opposites" (II, 48), for example, from heat and cold.

(2) "By performing concentration in regard to the properties and essential nature of form, especially that of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of *Sattva* which exhibits itself as luminousness is disconnected from the spectator's organ of sight." (III, 21)

(3) "When harmlessness and kindness are fully developed in the Yogee (him who has attained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him." (II, 35) All living creatures are affected by his presence. Even enemies whose hostility is everlasting, like the mouse and the cat, the snake and the mongoose, renounce altogether their hostility for the time being.

(4) "When veracity is complete, the Yogee becomes the focus for the Karma resulting from all works, good or bad." (II, 36) Actions and consequences depend upon him.

(5) "When abstinence from theft, in mind and act, is complete in the Yogee, he has the power to

obtain all material wealth." (II, 37).

(6) "As a result of constraint upon powers there arise powers like those of an elephant." (III, 24). This is something in the nature of auto-suggestion.

(7) "By concentrating his mind upon the nerve centre in the pit of the throat, the ascetic is able to overcome hunger and thirst." (III, 30) The well of the throat, it should be noted, is a part of the alimentary tract. It secretes certain digestive juices which serve to break down and transform the food materials. If as a result of constraint upon the well of the throat, the digestive secretions are inhibited, then it is possible that a cessation of hunger and thirst may occur. This explanation, however, is only in the nature of a suggestion.

(8) "The inner self of the ascetic may be transferred to any other body and there have complete control, because he has ceased to be mentally attached to objects of sense, and through his acquisition of the knowledge of the manner in and by means of which the mind and body are connected." (III, 38) This resembles "astral projection" in its procedure.

(9) "By concentrating his mind upon, and becoming master of, that vital energy called *Udana*, the ascetic acquires the power of arising from beneath water, earth, or other superincumbent matter." (III, 39) The allied phenomenon of walking on burning coals is demonstrated even in modern times.

(10) "By concentrating his mind upon the vital energy called *Samana*, the ascetic acquires the power to appear as if blazing with light." (III, 40) *Samānavayu* keeps the life activity at an equilibrium, and extends around the navel.

(11) "As a result of constraint upon the coarse (*sthūla*) and the essential attribute (*svarūpa*) and the subtle (*sukṣma*) the inherence (*anvaya*) and the purposiveness (*arthavatta*), there is a subjugation of the elements." (III, 44)

(12) "As a result of this, atomization (*aṇiman*) and other perfections come about; there is perfection of body; and there is no obstruction by the properties of these elements." (III, 45) The eight *siddhis* (perfections) are well known.

(13) "As a result of constraint upon the process of knowing and the essential attribute and the feeling of personality and the inherence and the purposiveness, there follows the subjugation of the organs." (III, 47)

(14) "As a result of this there follows speed as great as that of thought, action of the instruments of knowledge disjunct from the body and the subjugation of the primary cause." (III, 48)

(15) "Either as the result of constraint upon the relation between the body and the air, or as the result of the balanced state of lightness such as that of thistle-down, there follows the passing through air." (III, 42) Loss of weight for a temporary period is a recognized fact to-day. Even if the testimony of E. Palladino be discounted (on the suggestion of J. H. Leuba), there still remains the weighty evidence given before Professor Fraser-Harris

under test conditions.

The foregoing survey of Yogic powers and phenomena is likely to mystify the average reader. But a little reflection will serve to reduce the extraordinariness of these phenomena. The distinction between the normal and the abnormal, between ordinary and extraordinary, refers only to the degree of generality which a phenomenon has. What appears supernormal to the average mind is the normal and natural order of things for the Yogin.

Human personality is indeed dynamic, full of vast potentialities and unexplored capacities. It has, however, lost some of its " powers " which it possessed with animals at a certain evolutionary stage. Take, for example, the sense of smell. Far back in the history of life, the cortex appears as little more than an annex to the organ of smell. But now it is essentially a land sense and a ground sense. The sense of smell, thus, has lost its primeval supremacy and absoluteness. Now Yoga sets out to discover, develop and recapture man's powers and potentialities. And Yoga maintains that if an individual follows the technique laid down by it he will be able to acquire the Yogic powers and *vibhutis*.

The conditions, practices and injunctions prescribed by the *Yoga-sutras* seem to be logical, moral and metaphysical in nature. A science of psychical phenomena cannot be built on these foundations. Such a science must be based on sound psychological and physiological principles and must have an experimental technique of its own. The need of modern religious research in India to-day is, therefore, to exploit all the available material on the subject with a view to developing an explanation and a theory of psychical powers in the light of the known principles of psychology. Such an attempt will be made in a future contribution.

RAJ NARAIN

" There are two kinds of *Siddhis*. One group embraces the lower, coarse, psychic and mental energies ; the other is one which exacts the highest training of Spiritual powers."

—H. P. BLAVATSKY

BOOKS TO SAVE LIBERALISM

[The well-known novelist, Miss Storm Jameson, has been called "one of the most seriously provocative writers of the present time." In this article she gives her prescription for inculcating in all men the ideas of liberty, tolerance and brotherly respect. "Idiosyncrasy of the human spirit" though those ideas be, the world has never stood in greater need of their deliberate fostering than it stands to-day; and Miss Jameson's plan has much to commend it.—EDS.]

If the notions of liberty, tolerance, brotherly respect, could be eradicated from the minds of every person now living, by education from infancy, by repression, by death, they would be born again as certainly as the seed which falls into the earth. They are an idiosyncrasy of the human spirit. They are one of the forms towards which it stretches. Drenched in blood, uprooted, they come again. A child is born in whose mind they are hidden until the moment when he begins to teach or to write. He is crucified like Jesus; like Erasmus, he dies in a moment when everything for which he has striven seems finished. His words remain, written down by himself or by his followers, to bear their fruits.

We are living in a moment when liberalism as a movement is in danger of becoming extinct. So many funeral speeches have been made over its grave, in so many languages, that it is scarcely surprising if its remaining followers are becoming apologetic. In Germany one of the devices by which this still dangerous enemy is kept buried is the compulsory popularisation of *Mein Kampf*, and other books including certain disgusting anti-Jew books intended for children (I have seen one of these). But the books written by the believers in freedom are still in the world. If you were able to do with these what Hitler has done with *Mein Kampf*, which of them would you choose to put into men's minds?

We must think first about liberalism as an *idea* working in men's minds during the years since the breakdown of the feudal idea. What was it? Briefly, it was the notion of individual self-determination—the right of a man to think and speak as he feels, "according to conscience." The social and economic background of the idea do not here concern us. We are concerned with the idea as it took form in the minds of men whose acts were their words. It was based on a belief that reason, the exercise of reason, was going to solve all the problems that troubled and the miseries that afflicted men. This is important, since the present attack on liberalism has taken the form of a revolt against reason, in which many writers joined who would be horrified by the political and social doctrines and methods of the new dictators.

The revolt against reason has its two faces. It is the brute in man, rising in instinctive panic against the spread of doctrines which—carried into the sphere of international politics—would destroy a world in

which the Goerings and Mussolinis are at home. It is also a revolt, articulate in a writer like D. H. Lawrence, inarticulate in the common man, against the crushing-out of human dignity by the processes of *economic* liberalism, the doctrine which gave one man freedom to enslave thousands in the sacred name of progress, to commit shocking cruelties and retain the respect of his fellows.

Human dignity is outraged not only in the slums but in innumerable thwarted, narrow, insecure lives. And these exist in the same world as the extraordinary achievements of human knowledge and ingenuity which, if they were *used*, could give every child room to grow. What word, spoken or to be spoken, will solve this hideous contradiction ?

There are always two solutions to every quarrel of contraries, a solution on a lower or on a higher plane of living. Submission to a modern tyrant, to the "leader," in some sense restores human dignity by merging the individual in the mass of his fellow-subjects. *I* am nothing ; *we*, the nation, the State, are great, strong, unconquerable. The near future of a world composed of these "unconquerable" states is likely to be unpleasant, and it is not on philosophical grounds, nor on biological, that their official creed rejects peace and glorifies war : "War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it." (Mussolini)

This emphasis on national and racial differences rejects, utterly and scornfully, the alternative higher solution—the restoration of human dignity by the advent of a *new* liberalism. In this country to-day men are less important than money, than the things money buys, including power. From this degradation there is no escape (other than the escape into death, the Fascist solution) except into the faith which holds that a man, by virtue of his humanity, is brother to all the other men in the world of whatever colour or creed, and a conscious acceptance of what is involved, economically, socially, and spiritually, in such a faith.

Thus our problem is not how to restore nineteenth-century liberalism, but how and where to find the new word which shall set us free. And now that we have said this we are forced to know that there is not a new word which is to be spoken. What must be looked for is a new flower from an old root.

What old word, already spoken, would I make popular, if I were able to do it ? One thing seems clear. The chosen book or books should not make a direct assault: they should do their work less by offering proofs and arguments against tyranny than by changing the mental atmosphere. The pressure of external authority—whether the authority of the State demanding total obedience or of the Church preaching a morality acceptable to the State—must be dissolved and its place taken by that inner authority of the man who is striving consciously to know himself. He could not do this if he did not respect himself. And when he respects without fearing his humanity in himself, he can respect it as steadily in others.

Before all I should take the New Testament, without commentaries, except where in reading the Gospels it might seem necessary to emphasise the "rebel" aspect of Jesus, his uncompromising attitude to authority, and his equally uncompromising pacifism. The false notion of him as a mild and impractical reformer, a Gandhi sufficiently harmless to cause no qualms to a modern high priest, has been of great service to a Church which is anxious not to offend the susceptibilities of civil authority. The bankers, the armament makers, and the Church are the pillars of the State in this country. During the last Great War an Archdeacon found it natural to say that "the false prophet endeavours to make a Christian code out of the Sermon on the Mount." This year an Archbishop, in intelligent anticipation of the next, announces that "it can be a Christian duty to kill." It is very necessary that Jesus should be allowed to speak for himself, without the flustered interruptions of clerics. One can either accept or reject the way he offers as a way of life, as freely as one accepts or rejects the admonitions of St. Paul. The important thing is that one should know what it is that is to be accepted or rejected, and not be misled by a Church which is content to whisper a mild piety in the deaf ears of slum landlords and armament makers. Jesus was hanged as an agitator and a nuisance to respectable, law-abiding clerics. There are periods when the rebellious life is the only spiritual life. These come whenever human dignity and freedom of thought are threatened by injustice. At these times, Jesus the great rebel, whose words are part of our common heritage, will be heard speaking with a different voice than the voice heard by the broken, the sick and the dying.

The danger is that Jesus himself may be made a tyrant by those to whom blind obedience seems a virtue. There is a corrective for this to be found in the teachings of the Buddha. I am not a Christian; neither am I a Buddhist: it seems to me that the Buddha saved his followers from a mortal danger when he warned them not to accept anything as true because it was in the Scriptures or taught by a great teacher. "Be ye lamps unto yourselves. Look to no external refuge. Hold fast to the truth as a lamp. Look not for refuge to any one besides yourselves. Work out your own salvation with diligence." I should want to put this teaching side by side with the Christian Gospel. Liberalism as a living condition of the human mind is destroyed by the blind acceptance of any creed or dogma, whether it be the Christian, the Fascist, or any other. (Hitler has his shrines.) The supreme virtue of Buddhism for this age is its insistence on tolerance, on brotherly respect. If it were not that we have the New Testament in our blood I would have put Buddhism first.

I must have books which come into men's minds by side doors, and of these I choose *Gulliver's Travels* and *Ulenspiegel.* I want the sharpness and biting irony of the first and the living warmth of the Flemish book. Even a child understands why the King of Brobdingnag, horrified, finds men "the most pernicious race of

little odious vermin," and without being hurt by it is strengthened. Even the Voyage to the Houyhnhnms does not shock a child, but he learns by it. And if he reads *Ulenspiegel* when he is young he will never be content with less than the most liberal world he can conceive.

I must have the *Areopagitica,* since Milton's defence of "the liberty to know, to utter, and to argue freely according to conscience" is in the full tide of our tradition. It is a part of our inheritance we must neither give away nor sell ; its eloquence has the effect on us of poetry, to cling to our minds and grow there. For like reasons I must have as well *The Pilgrim's Progress.* This is a different poetry; it is English of the fields and of simple rooms: no man or child ever became illiberal or indifferent to his fellows who once took into his mind the death of Faithful, the trumpets sounding at the other side of the river, the shepherd-boy's song, and the last sight of Mr. Ready-to-Halt who "followed, though upon crutches."

If I were able to make these read by everyone I should be almost satisfied. Not altogether satisfied. I should want to make my own lengthy anthology of passages, some long, some short, from a variety of books: from Plato's *Republic* and the *Apology* ; from Rabelais (the address of Gargantua to his vanquished enemies) ; from *The Marriage of Heaven and Hell ;* from Erasmus ; from John Stuart Mill, not simply a score of lengthy extracts from his essay *On Liberty,* but at least one long pasage from the *Autobiography,* in which it appears how close this extraordinary man came to a genuine communism : " The social problem of the future we considered to be, how to unite the greatest individual liberty of action, with a common ownership in the raw material of the globe, and an equal participation of all in the benefits of combined labour " ; and from how many others in many tongues.

As for the method of popularising these books—I will have no commentaries, and no answers made to questions about them, except some such question as, " Who was this writer? When and where did he live ? " As for the meaning of the words, everyone must seek and find it for himself. For children and young people under instruction there should be daily readings, in a room set aside for it, or in a garden. The child shall learn to read in *The Pilgrim's Progress* and in the four Gospels. As an older child he shall have *Gulliver, Ulenspiegel,* and the whole of the New Testament. After that, for three years, the words of the Buddha, *Areopagitica,* and the anthology. Then he shall be turned free.

STORM JAMESON

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE DIVISION OF THE THREE GUNAS

[Below we publish the fifteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the "Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the fourteenth chapter—The Three Gunas.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

Having set forth the distinction between the Field and its Knower (in *Sānkhyan* terms, the *Prakriti* and *Purusha*) the *Gita* now turns to the further analysis of the Field. The Root or *Mūlaprakriti*, termed in verse 3 the *Great Brahman*, is characterised by three moments known as *gunas*. The word *guna* is usually translated as quality but it should be borne in mind that there is here no question of a substance-quality relationship between the *Mūlaprakriti* and the *gunas*. The *gunas* are the *Mūlaprakriti* and the latter is the *gunas* in a state of equilibrium. For this reason some have preferred to speak of the three Strands, the totality of which make up the twisted rope of manifested being.

In order to understand something of the nature of these *gunas* it is necessary to remember that the *Mūlaprakriti* is not a substance standing in its own right but a dark matrix full of unlimited potentialities, the appearance of the *Parabrahma* to the abstracted Light of Consciousness. Its potentialities are unlimited because it is the whole objective aspect of the *Parabrahma* and it is "dark" because the Light has been abstracted as the *Ātman*. While it would be a mistake to equate it with the collective unconscious of Jung yet the comparison will give a truer understanding of its nature than any study of those neatly intellectualised diagrams to be found in most books on *Sānkhya*.

Under the contemplative gaze of Consciousness, three tendencies manifest themselves within the Matrix. One moment of it reflects the Light and is irradiated by It, itself becoming, like a fluorescent substance, an apparent source of light. This is the moment known as *sattva guna* and it has the characteristic of radiance (*prakāsha*).*

* Verses 6, 11 and 22.

A second moment as it were transmits the Light, not reflecting it back towards the Source but ever speeding it onwards and outwards. This moment is known as the *guna* of *rajas* having as its characteristic outward turned movement (*pravritti*).*

The third moment neither reflects nor transmits but absorbs the Light that falls upon it. This is the *guna* of *tamas*, characterised by a stagnant inertia, a heedless indifference.†

The operation of the *gunas* can be observed in the microcosmic matrix of unconsciousness from which we wake each morning. First from the dark background of dreamless sleep arise a set of memories which by reflecting back the consciousness proclaim "I was, I am." Next *rajas* comes into operation and the contemplative self is swept away along the crests of associated ideas into desire-filled plans of "I will do." Still later the fluid universe of thought ossifies under the veiling power of *tamas* into the outer world of rigid objects which, though in truth sustained by consciousness alone, yet seem to be hard lifeless things existing in their sheer inert material right and amongst which the planning self of dawn only too often passes from itself under the dull compulsion of the outer.

In the macrocosm we see the same processes at work. First by the operation of the Light on *sattva* arise the calm and light-filled worlds of *mahat-buddhi*, the Cosmic Memory which is the Cosmic Ideation. The radiance and harmony of those worlds arise from their *sāttvik* nature, and Krishna's direction to stand firmly in *sattva* (*nitya sattvastha*, II v. 45) has the same meaning as his constant counsel to be ever united with the *buddhi* (*buddhi-yukta*).

As the Cosmic manifestation proceeds we find the mobility of *rajas* coming into play. Out of the Light-filled unity of the spiritual worlds arise the many points of view which form the mental (*mānasik*) level. The movement of the Light as it is transmitted through the Field gives rise to point-like individual selves from which the Light radiates in a network of intersecting lines of experience.‡

The upper worlds are Spinozistic in their general nature. The attributes and modes shine forth in a majestic and impersonal unity, rising and falling like the ocean swell beneath the Moon of Light. But in the mental world of *rājasik* plurality we pass into a Leibnizian world of monads in which each monad mirrors the universe from a given point of view and thus, though separate from its fellows, is united with them in the ideal unity of all. The main difference is that Leibniz's monads were "windowless" and could perceive nothing but their own inner states

* Verses 12 and 22.

† Verse 13.

‡ There are many interesting references to this symbolic net in ancient mystical literature. In *Shwetāshwatara Upanishad* Ishwara is termed the Wielder of the Net and in the Egyptian *Book of the Dead* (ch. 153a, Budge), under the vignette of a net occur the following interesting words: "Hail, thou 'god who lookest behind thee' (*manas* united with *buddhi*) thou 'god who hast gained the mastery over thy heart,' I go a-fishing with the cordage of the (net) 'uniter of the earth,' and of him that maketh a way through the earth. Hail, ye fishers who have given birth to your own fathers (*manas* in which the Divine birth has taken place)....."

while these monads are not thus shut in but are, in truth, each a window through which the One looks out upon Itself.*

But the effect of *rajas* does not stop at pure plurality or, rather, in plurality itself is found the basis of the next tendency. Once the unity has been lost the separate parts strive to complete themselves by a passionate outward-turned seeking. This is the *trishnā* (Pāli, *tanhā*) of the Buddhists, the "constitutional appetition" with which Leibniz endowed his monads, by which they tend to pass from state to state. If not identical, it is yet related to what Jung terms libido and, stripped alike of Sanskrit terms and of the jargon of philosophers, it is that burning thirst which drives the soul out from itself to range throughout the world, seeking its food, devouring all it meets.

From this tendency arises the great natural law that life must feed on life, but metaphysically we should observe that this most terrible of all the laws of nature, by which the tiger rushes on his prey and man himself murders the thing he loves, is also a manifestation of the unity of all. Under the outward rushing impetus of *rajas* the soul no longer sees the unity within. But since, even though unseen, that unity can never be denied, the soul goes forth in passionate desire to seize and grasp whatever lies outside, subordinating others to its will and even, on the lowest plane of all, devouring their material envelopes that so itself may grow. Thus all the horrors of the world we know arise from ignorance which turns the soul to seek in vain without what is already there within ; desire is based on love and strife on unity.

As soon as the plurality has been established, the sinister power of *tamas* begins to make itself felt. Once the division between self and other has been made, the veiling power of *tamas* drains that "other" of all Light. It is no longer "me," instinct with life and movement, but something dead, inert, passively hostile, a death-hand gripping with a cold inertia the soul of man that struggles to be free. Thus is the outer world of objects formed. Our Self has drawn them forth and given to them "a local habitation and a name" and now they turn upon that Self, denying It reality. The brain, says Schopenhauer, "secretes thought as the liver secretes bile." In truth it is not the brain that "secretes thought" but thought that has called forth the brain for, as the Buddha said, "of all phenomena mind is the caller-forth ; pre-eminent is mind, of mind are all things made."

It is *tamas* that veils the mind's creative power so that it quails before its own creation. Even religion, which should have taught the Path of Light to men, has ended, for the most part, in succumbing to the deadly drag of *tamas*, taking all power from Man to bestow it on imaginary Gods. In most religions it is thought a sign of grace to hold that man is essentially a poor

* Readers of *The Secret Doctrine* will remember a statement of H.P.B.'s to the effect that the esoteric philosophy involved a reconciliation of the apparently conflicting monadism of Leibniz with the monism of Spinoza. *S. D.* I. p. 628.

creature, one who can do nothing of himself, one who must supplicate on bended knees imaginary Gods who wield the Cosmos.*

But, as Hermes says :—

If thou lockest up thy soul within thy body and dost debase it, saying : I nothing know ; I nothing can ; I fear the sea ; I cannot scale the sky ; I know not who I was, who I shall be ;—what is there then between thy (inner) God and thee ?

These three *gunas, sattva, rajas* and *tamas,* are, as has already been said, the strands of which the twisted rope of being is woven. All things, from grossest earthy clod to subtlest cosmic thought-stuff, are the manifestations of one or more of these three tendencies and it is one of the tasks of the disciple to analyse all phenomena in terms of these *gunas.* His effort is to be able to stand firm in *sattva* for, as we have seen, it is *sattva* alone that can reflect the Light. He must therefore be able to say of any phenomenon :— this is *sāttvik* for it brings increase of Light and harmony and so will lead me upwards ; this is *rājasik* for it leads but to motion and is founded on desire : this is *tāmasik* for it fills the soul with darkness, taking it captive to an outer Fate.

This division applies to all things in the Cosmos, food (see chapter XVII) recreations, companionships or books ; all may drag downwards, outwards, or lead upwards. But above all he must watch the *gunas* as they manifest in his own mind, for the mind is gateway to the *Real* and the disciple must in Hermes's words, be one " for ever living at the Inner Door." At that Door he must constitute himself a doorkeeper, letting all *sāttvik* tendencies pass through, checking all *rajas,* overcoming *tamas.*

Therefore the *Gita* gives some indications whereby the movements in the mind may be marked down. " When the light of knowledge is born in all the gates of the body, then it may be known that *sattva* is increasing." (v. 11) In other words, a state of mind that fosters clear, unclouded knowledge, that brings a peace and inner harmony, stilling the lake of mind till it reflects the stars, bringing a sense of calm eternity, that state is *sāttvik,* and all outward things, food, friends or occupations that help forward such a state also partake of *sattva.*

The *rājasik* state, on the other hand, is characterised by passionate mobility. The mind is restless, occupied by greed, full of desire for things outside itself. (v. 12) Bright dreams may fill it, dreams of great things to be done, yet all those things are for the sake of self though they may sometimes wear the glittering robes of altruism and service of the world.

This *rājasik* restlessness is often confused with the Divine Activity. There are many who cannot sit still for a moment, who think that to be always up and doing, no matter what, is to be full of life, and they bow down before activity in any form whatever. But this *rājasik* lust for movement is not the same as the

* Apologetics notwithstanding, it is unfortunately not Christianity alone that has thus bogged itself. With few exceptions, such as Buddhism (for Vedanta, yoga, etc., are more philosophies than religious cults) popular Oriental religions are just as *tāmasik* and soul-abasing.

Divine action for it will be found, if analysed, that it is always tainted by some personal desire, always in bondage to some personal gain, while the Divine activity is free, calm and majestic in Its selflessness.

Tāmasik states of mind are dark and stagnant, the mind is overcome by lethargy or broods in dull depression. (v. 13) Nothing seems worth doing, nothing can be done; all things oppress the soul which sinks in sheer inertia. The Path is nothing but an empty dream or else a task beyond our feeble powers, while cynicism lends its venomed dagger to cut the very root of worldly action. "All things are shows, and vain the knowledge of their vanity."

This *tāmasik* despondency is the greatest obstacle to one who seeks to tread the Path. The soul "flags wearily through darkness and despair."* It is a state which must be fought off at all costs, for not even the fierce, burning winds of *rājasik* passion are so fatal to all progress.

Unfortunately, just as some people mistake the restless urge of *rajas* for Divine Activity, so others mistake the dull indifferentism of *tamas* for spirituality. Mealy-mouthed cowardice is called "turning the other cheek," lazy inefficiency is termed indifference to material circumstances, shallow fatalism is confused with wise acceptance of the *karma* of one's past, cold indifference to one's fellows becomes a rising above love and hate, and that dull poverty of spirit that ignores all art and literature becomes transcendence of the lures of sense. All is *Māyā*! All is *Shūnya*! All is the Play of God! What does anything matter? This is not spirituality but *tamas*. The "Dark Night of the Soul," that phrase coined by St. John of the Cross to express certain of his experiences, has in the West been made by many an excuse for yielding to the fits of depression that come upon everyone from time to time.

The disciple must thus keep constant watch upon his mind so that when *tamas* makes itself felt therein, if he cannot at once rise to *sāttvik* light, he will at least be able to overcome it with the outward turned activity of *rajas*. In general it may be said that *sāttvik* states will lead him upwards to higher levels of being, for their transparent luminosity allows a reflection of the next higher level to show itself, suffusing the lower with the light of higher *manas*, or *manas* with the *buddhi*.

Rājasik states will leave him stationary, since, though he fill the world with his activities, he moves but outwards and can never leave the plane whereon he stands. *Tāmasik* states will drag him downwards till he loses all he has and sinks into a less than human, mindless state. The phrase "sinks downwards" should not, however, be interpreted, as is sometimes done, to mean that the ego enters on an animal incarnation. That is impossible, though it may sometimes happen that a process takes place which is best described as the ego's having to watch over one or more animal lives with which it will feel it-

* These lines of Shelley's were written of Coleridge who, it will be remembered, composed an "Ode to Dejection."

self bound up. In general, however, the meaning of the phrase is that he sinks gradually into the lowest grades of human existence.

It is interesting to note the extreme manifestations of *rajas* and *tamas* that are to be seen in our asylums. The *rājasik* is seen in what is termed *manic excitement.*

> The patient is in a state of constant activity, commencing a new occupation at every moment and immediately abandoning it in favour of another. He is never still but exhibits a continual *press of activity.* He talks rapidly and without intermission.....his attention is caught by every trivial object, and as soon diverted again. He is generally abnormally cheerful and absurdly pleased with himself.....though his mood changes to anger at the smallest provocation.

From the same source* I take a description of a *tāmasik* manifestation, the so-called *emotional dementia.*

> The patient sits in a corner with expressionless face and head hanging down, making no attempt to occupy himself in any way, evincing no interest in anything that goes on around him, and apparently noticing nothing....The patient is completely inert and makes no use of his mental faculties (not because he has none but) because he has no interests or desires. The whole external world for him.....is an object unworthy of the expenditure of any mental energy. He is without interests, hopes, plans or ambition.

In these descriptions who cannot recognise processes that go on in less extreme forms in his own mind ?

Another characteristic of the *gunas* is the constant interplay of action and reaction that goes on between them. (v. 10) The world, " the moving thing " in Sanskrit, is never still. *Sattva* gives place to *rājasik* activity, which, carried to extreme, provokes a *tāmasik* rebound.† Every one knows how states of elation pass without apparent cause into a dull depression. This instance, alone, will show how important it is for the disciple to gain an understanding of the operation of the *gunas,* passing and re-passing as they weave the web of life.

Because of its power to reflect the steady poise of the eternal Light, *sattva* alone is relatively stable. Yet even *sattva* has its binding power. Stainless and sorrowless, its light is still reflected light and binds the soul to the happiness and knowledge that are its manifestations. (v. 6) At any time the love of happiness, the sacred thirst for knowledge, may through the touch of *rajas,* degenerate into lust for pleasure and mere curiosity.

Therefore the disciple must bend his energies upon transcendence of the *gunas* altogether. (vv. 19-20) He must strive to see that all their play is objective to himself : he is the *seeing* Light. Refuged within that Light, the Heavenly Ganga wherein who bathes is rendered pure and sinless, " he drinks the nectar of eternal Life." The movements of the Cosmos, shining with knowledge, passionately active, darkly inert, he sees with steady vision. His is the calm immortal gaze of Spirit, cool as the moonlight on a tropic lake. Nothing that comes can be unwel-

* *Psychology of Insanity* by Bernard Hart.

† The extreme illustration of this is to be found in the alternations which characterise the so-called *manic-depressive* type, perhaps with lucid intervals which are (relatively) *sāttvik.*

come to him ; nothing that goes can be a source of grief. He knows that all is needed for a Cosmos, that in the darkest *tamas*, shines the Light. And so he stands, rock-like, in inner meditation, whether in cities or on lonely mountain peaks, watching the *gunas* weave their web, alike to friend and foe. Sorrow and joy, honour and evil fame, are one to him and, though he act quite freely, the fatal thought " I am the doer of these actions " can find no entry in his Light-filled heart.

Rent is the threefold Web of Fate. The *gunas* have been crossed and the one-time disciple stands on the edge of the *Eternal Brahman*. His light can merge in the transcendent Flame and blaze in bliss beyond the world of men ; the Stream is crossed, the great Reward is his. But Krishna tells us of another Path that opens as a possibility before him. (v. 26) He may elect not to withdraw his Light to the Unmanifest Eternal but to stay and serve the one Eternal Life that is in all. His freedom won, he may devote himself to freeing others, silently guiding pilgrims on the Path. His is no shrinking from the final plunge, for Krishna says that he is " worthy of becoming the Eternal," implying that he stays by his own choice to serve the One Great Life that is the manifested basis* of the *Parabrahman*. Nor is he man at all but a great Power which by Its presence, though unknown, unseen, lightens the bitter sorrows of the world.

SRI KRISHNA PREM

* *pratishthā*. Compare the phrase " the Nest of *Brahman* " in *Maitrāyana Upanishad* 6.15, which is there identified with the *samvatsara*, *i.e.*, the great Cycle of Time, *Mahān Ātma* whose discus Krishna carries.

DAMMING THE FLOOD OF PITY

[**Edmund B. d'Auvergne** is already known to our readers. He wrote in our December 1935 issue on *Man and His Fellow Animals*. In this article he strongly condemns cruelty to animals and rightly says : " Shut one of the doors of the heart and you may find the others jammed."—EDS.]

Charity, it is written, thinketh no evil. But it is often mischievously jealous. Men of good will have at all times been prone to dispute the claim of a particular class of sufferer to prior or even exclusive consideration. A century ago, William Cobbett objected to Buxton's agitation against Negro slavery. He argued that the factory hand in England was worse off than the black bondman ; or, at any rate that, worse off or better off, he had the first call on our sympathy because he was our countryman.

It might therefore be expected that that broadening out of pity which tends to include all creatures capable of suffering should be regarded with jealousy by those who hold like Lenin that the only evil is the exploitation of the proletariat. The Book of Marx, we know, is held by partisans of the Extreme Left to contain the Whole Truth and the Whole Moral Law. Since it says nothing about the brute creation, it is not unreasonable that a well-known woman novelist who has recently espoused Communism should denounce " all this kindness to animals " as " sloppy sentimentality " and maintain that no crumb of compassion should be thrown to them so long as a single human being stood in need of any sort of succour. Similarly, a prominent woman educationist went out of her way, two years ago, to complain on a public platform that more consideration was shown in this country to animals than to children. A question put from the gallery at a Socialist meeting as to the treatment of animals in Russia, provoked, as it seemed to the present writer, a faint titter of contempt among the audience.

No doubt, they had in their mind a hypothetical figure invented in the 1880's and constantly resuscitated by people who " don't like animals." It is that of a rich elderly woman who devotes herself entirely to her dog and expends fabulous sums upon its upkeep. The pampered animal is always described as a Peke, a breed which appears to excite the peculiar animosity of the Extreme Left—it is never an Alsatian or a boar-hound, the favourite of some robust leader of men. Why, it is indignantly demanded, does not this selfish woman lavish her fondness upon the children of the poor ? (It is never suggested that the aged poor might equally be the objects of her solicitude.) Indeed, I see no reason why she shouldn't, since the care of the most exacting Peke could consume but little of her leisure as its upkeep could consume but little of her substance. In point of fact rich ladies owning Pekes do devote

a good deal of time and money to social and charitable work. Others give what time and money they can spare from the all-devouring Peke to bridge, tennis, the round of fashion. But this, I take it, is not objected to by our friends on the Left. We are asked why the rich woman spends time and money on an animal—no complaint is made if she spends it on dress, jewellery, or gambling. It is odd, too, that she is more often the target of criticism from the Left than her wealthier brother who spends thousands of pounds in keeping up racing stables or a pack of hounds.

To complain that more consideration is shown in Britain to animals than to children is palpably untrue. Every child enjoys the protection of the law. The state guarantees a minimum of subsistence to every human being within its control. But the animal has at law no right to live at all. No obligation is imposed on any one but its owner to provide it with food. But for the exertions of private societies and individuals, our cities might easily be strewn with dogs and cats dying of starvation—as the present writer has seen them dying in the porches of French cathedrals. It is no crime at law to extract the last ounce of work from a horse and then have him cut up for cats' meat. Yet one educated Englishwoman begrudges the meagre measure of protection accorded to helpless creatures whose rights till the other day were entirely unrecognized by the law as they remain unrecognised by the Christian churches!

They are to receive consideration, the Communist novelist tells us, only when all the grievances of mankind have been redressed. In other words, at the Millennium. Here we have Cobbett's argument over again. Attend to your own kind first—charity begins at home! True; but it may easily end there. If the human kind generally is nearer to me than the brute creation, so (the nationalist may argue) my particular race and my particular caste are nearer still. Let our friends on the Extreme Left remember that had the dictum been accepted, nothing would have been done in the past to abolish judicial torture, the slave trade, or capital punishment for venial offences—nothing would have been done to secure the franchise for women or to rationalize our code of sex relations. We cannot progress along a single straight line. If you strive to canalize the ever-broadening flood of sympathy, you will but turn it back and dam it. Rightly did a Labour member of Parliament remind the Party congress in 1929 that benevolence towards suffering humanity could only logically be based on sympathy with all living things.

Why then do we hear so often these querulous protests from the Left? The friends of animals take nothing from suffering or oppressed humanity. Movements on behalf of the brute creation are seldom if ever more than protective in their scope. The British working man, on his way to draw his unemployment benefit, would be the first to stop and defend an ill-used dog, horse or cat. He knows better than the foolish women who profess to have

his cause at heart, that he does not lose by the tenderness bestowed by rich women on their pets but by the pursuit of gain by cold-hearted men. When and how has mankind suffered by kindness shown to the non-human kind ?

Charity is many breasted like the goddess ; she is many armed, like the fabled giant, to help and to defend. But there are so many wrongs to be righted that the individual can select but a few. Doing our own work, let us cheer on the others and cease to chide them if they will not forsake their special furrows for our own. The pity which some would divert from the miserable cat or dog will not be lavished on the economically unfortunate. Shut one of the doors of the heart and you may find the others jammed. The merciful man is not only merciful to his beast, as the Hebrew scripture has it—he is merciful to his fellow men.

EDMUND B. d'AUVERGNE

CAN YOU EXPLAIN ?

After the sudden demise of my father, seeing no means of livelihood with a big family depending on me, and seeing no means of continuing my education, I entered as a Clerk in Government Service. This was in June and I had just finished a couple of months service. I was placed as an assistant to one Mr. Lazarus who greatly helped me in my job. I well remember I woke up one night at about 4-30 a.m., went outside but returned to sleep as it was still dark. I had then the following dream-experience.

My friend Mr. Lazarus and myself were in a forest. My companion had a sword in his hand. We had not gone long when he pointed out a tree with gorgeous leaves laden with gold-coloured fruits. They were very beautiful, so inviting that my mouth began to water. I suggested to my friend to pluck a few. He said: "Do you not know that this tree is very rigidly guarded by a hydra-headed serpent which belches out smoke ? We had better leave it alone."

I was much surprised. I could see no serpent and so I suggested to him to get up the tree, hoping that the vigilant watch might have gone in search of its prey in the woods at that hour. My companion agreed and we together approached the trunk. I was the first to climb. My friend had his sword drawn ready to defend, if the serpent should suddenly turn up.

We had been climbing, when suddenly I saw the approach of the serpent. Very swiftly he curled up the trunk. I cried out for immediate help. He saw the ferocious, venomous reptile striking at me. At the critical moment, my friend dealt a severe blow on the head of the monster. I cried out : " Mr. Lazarus, please cut the body of the monster into bits lest it should revive and bite us." He did so. At that moment I woke in terror.

This dream occupied my mind and I discussed it with Mr. Lazarus. He was much puzzled. None could explain this dream.

Again it is very true that certain persons dream of the result of an enterprise. My friend Mr. A. V. S. Rao used to tell me that on the night before Races, he would, while on his bed, go over the names of the horses before he slept, and on that very night he would dream of one or two names of horses in a particular race as very successful ones. He had acted on these pre-visionary tips and found himself a lucky gainer. When I attempted this method, nothing came to me in dream.

R. B. PINGLAY

A SUPERPOLITICAL ORDER

[**Miss Emily Hamblen** is an American writer, best known for her interpretation of Nietzsche's philosophy and for her larger work on *The Minor Prophecies of William Blake*. Such a " hierarchy graded strictly according to spiritual evolution " as Miss Hamblen envisages in this article always exists in fact, though it can replace the political order only when moral and social conditions permit, as when, ages ago, the Divine Kings of universal tradition reigned. But the " great Ancients " of whom Miss Hamblen speaks, " Those illuminated souls to whose cosmic vision we owe the rise and the nourishment of all the spiritual streams that have flowed down to our own period " would not be acceptable to the modern " civilization."—EDS.]

There is diversity of opinion on the value of institutions for the safeguarding and the propagation of the religious life of a nation. The question is forced in Christian countries by the evident disparity between the doctrines enjoined by the churches and the spirit in which Jesus met individual needs and the expressions of class and community life in his own day. That it is so insistently raised is proof of a more intense search for the spiritual founts of life than has been manifested since Theology opened its arms to Science and agreed to go hand in hand with this, seemingly, more intellectual approach to the problems of the universe. Even the religious nature could not deny mind and its manifest workings, therefore it agreed to divide the field with reason, keeping for its own exploration only the ethical and the mystical departments of human personality. As to-day science is weakening on the philosophic side it would seem that religion again is to be left without intellectual support.

No doubt there are many who believe that this kind of support is not necessary to a religion, that a man's spiritual need may be quick and his responsiveness to truths of an inward nature sensitive and ready even though his mind is not alert for understanding. It is asserted even by metaphysical and philosophic thinkers that intuition is a higher power than intellect, that it penetrates to essentials as the latter cannot do. And it is assumed that, while the intellectual powers may be developed by conscious processes, intuition is an endowment at birth, the mystery of which can only be observed—not penetrated. As the mind develops, intuition actually works on higher planes, yet always and forever it is a power distinct from and unapproachable by the intellect of its possessor.

In this reasoning I see a formidable danger. I am sure that we are getting away from the wisdom of the great Ancients—those illuminated souls to whose cosmic vision we owe the rise and the nourishment of all the spiritual streams that have flowed down to our own period. To these men *understanding* was the prime consideration ; they desired no faith or philosophy which did not develop out of man's own consciousness, experience and belief

which are one and indivisible. But understanding apart from intellect is difficult to conceive.

However vital the knowledge conveyed through intuition is considered to be, let us ask ourselves what idea the *word* "intuition" conveys—that sound intended to express man's most spontaneous reactions to his environment and to his traditions. What other idea than that this very spontaneity is but a breaking out into consciousness and expression of powers of discrimination which have been developed and stored in the hereditary mind? This development has come about through guided, intentional training, through education, through such *tuition* that the instinctive nature of the pupil may, with each generation, become a more refined instrument for apprehension and for transformation of the sensible world. The power truly *is* within the disciple, but equally truly it has been *cultivated* there by a method which a Master, through understanding of his own inner processes, has worked out with the instrument of intellect. As the spiritual factor lacking in the world to-day is the Master rather than the willing pupil, the only course which possibly could offer an assurance of success in finding ground upon which the spiritual life can securely rest, would seem to be so to develop men's spiritual powers that they may be brought into the sphere of consciousness of those few Masters who have been able to speak with perfect assurance upon the problems of life, of man, of universal values.

This of course is not to confuse intellect with the reasoning faculty. It is just because intellect is so far beyond this faculty—so much more exacting—that mankind almost universally refuses to meet intellect's demands and side-steps into dogma, metaphysics, system-making, romanticism, humanitarianism, psychism, false mysticism, and what not. "Thou shall not make unto thee any graven image or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth" was the ancient Hebrew command. Why not? Because the image, once made, will be worshipped and the creative inner process which should go on continuously, daily transforming the forms and the experiences of the actual life into spiritual energy and interior vision, will cease. And as life, in the last analysis, is nothing but growth, no such *impasse* can be accepted, however high above the level of natural man it may have the appearance of standing.

If these thoughts now be turned toward the problem of religious institutions, they will, I believe, demonstrate the necessity of these—however opposed the institution may seem to that creative process. The anomaly is only apparent. The masses of men are not ready for the creative process but must be looked upon as vehicles of instinctive powers gradually accumulating and becoming etherealized. It is from such a mass, and after effort definitely directed to a deeply desired goal for human genius that the individual powerful to create in the intellectual world now and again

moves out.

What would be said of the attitude of Jesus toward the institution? Did he condemn it, and has it been the the failure of men to understand his condemnation that has caused organized religion to travesty Christ's teachings? The matter will be clarified by recognizing that Jesus, though indubitably the spokesman of a syncretic idealism influenced by the greater culture of his age, yet fundamentally adhered to the Hebrew intellectual process of resolving all phenomena back to the essential underlying type ; for in the type the law of being and growth will be found and once this is found it will be for the intelligence to apply it to the phenomenal appearances.

In common with the other great ancient peoples a question of paramount importance to the Hebrews was that of leadership. The goal of effort in antiquity was the evolution of man along an unpredictable line until eventually he should come to realization and expression of his own godlike essence. The end was cultural and spiritual, not political and utilitarian—even on a high social level. It was the inner world which received attention, not the outer.

The Hebrew race, above any which has a historic record, either carried over from a preceding universal culture, or itself developed, a sense of organic relationships of which the need to understand typical forms would be an expression. The people looked for the intellectual, spiritual and social leadership which would approximate most nearly to types. These they found in the Prophet, the Priest, the King and the Sage. These forms dominate Hebrew history and when we read what seemingly is a record of actual events, in reality we have before us a study and appraisal of the interplay of these commanding forces and of their effects upon the Hebrew cultural and ethical ideal. Thus, with Abram, Nahor and Haran are presented the Prophet, the Priest and the King, respectively. With Shem, Ham and Japhet—the Priest, the King and the Prophet, in the order of their influence. After the Babylonish Captivity, when the leaders viewed the great debacle not only of Hebrew but of all religious cultures, Job (as the Prophet) most deeply laments the spiritual catastrophe, while Eliphaz as the Priest, Bildad as the nation-builder and Zophar as representative of the Wisdom School, salve their wounds, each with the metaphysics which he has built up.

When we come to the time of Christ, an assimilation of cultures has taken place and the resulting philosophies show traces of the motives, the needs and the ideals characteristic of each. The new order, consequently, would not exactly repeat the forms of the old. Moreover, as the general intellectual level was higher, it would, in its principles of organization, approximate more closely to the ideals of those ancient disciplines which took chiefly into account the developed individual, to produce him, or—when in existence—to direct him to his most dynamic functioning.

Jesus was confronted by the problem of creatively imagining a world society in which all relationships should be organic with reference to the essential elements of a world culture, to fundamental types and to the goal of a universal humanity ; all taken over from the Hebrew. And again, as always, the vital, the imperative question was that of the order and the quality of leadership. Upon the solution of this problem depended the very structure of society, as man in his humanity stood above the national man, as the inward life raised its fabric above the outward life. A hierarchy graded strictly according to spiritual evolution must replace the political order.

What was the social design that Jesus tried to introduce into the chaos of national and political irrationalities ? I believe it to have been by order of rank, the Master, the interior group of Initiates, sufficiently advanced to react sympathetically and intelligently to the wisdom of the Master—to become inflamed with his ideals ; the Institution—to dramatize these ideals to the masses, thus inducting sensibility and mind into the chaos of impulsive life ; and lastly, and inevitably, the masses themselves.

It will be said, no doubt, in objection to this view, that Jesus elicited more response from the masses than from the representatives of the institutions. Exactly so. But to which did he go first ? His definitely directed effort was toward the synagogue and the temple, in the hope of finding in these some lingering purity through which the Hebrew institutions might be revitalized and opened to a new vision. It was only when this hope proved illusory that Jesus looked among the masses for an individual here and there who should manifest ripeness for his spiritual kingdom ; and, in the main, it was the people that followed Jesus—not Jesus who specifically went out to the people. His recognition of the mass element as the one most difficult in the spiritual problem was complete ; he accepted the undifferentiated mass as perhaps no other leader had done, even in Athens ; his "sign" was Jonah—first missionary to a heterogeneous undeveloped horde which had no racial claim upon the Hebrew ; he knew the age-old tragedy of sheep unshepherded ; but he did not give his interior thought to the people at large except in terms which only an advanced soul here and there, who intellectually did not belong to the mass, could comprehend. He spoke from the heart only to those who were willing to leave father, mother, wife or child to follow him. And here he would admit no equality. The disciple is not on a level with the Master. If he were, he himself would be a Master. The very word Master means an inquirer—an intense seeker—one who has penetrated the mystery of life and whose spirit has gained control over all impeding conditions of the physical world.

Yet how great a work is that of this company of Higher Men, attached to nothing except the endeavour to place on all phenomenal appearances the stamp of those imperishable types upon which the visible world rests ! They are

motivated by the ideal of a continuously evolving humanity and illumined by that divine love which they see most fully incarnated in their Master but which also is the medium in which is revealed to them the essentially aspiratory nature of all embodied life—even that of the subhuman creation, groaning and travailing in spirit, waiting for the manifestation of the sons of men.

The severely intellectual nature of their task would reside in the perennial necessity of keeping pure all social movements—especially those of religion—by repeated immersion of mind and conscience in their source waters, and of penetrating through all the aspects which life exhibits to the nature of the forces imprisoned in her ever-changing forms. A comprehensive supervision of the general cultural life would be the indispensable group activity, while the prophets and other interpreters among the Initiate body would keep in living touch with the general life.

The only social order in which Jesus had any interest at all is one which would fall within the outlines suggested above. And certainly it was just such a one as this that the apostles and the missionaries of the early church tried to put into effect. If it had risen in the purity of its first principles like a mighty temple of Mind in the midst of the political states, how magnificent a social structure would exist in the world to-day, as a cohesive force and a pledge of unbroken progress!

As all things are in flux; as the confused mind of Christendom is turning back to contemplate anew, and under fewer restrictions than ever before, that Master Personality without whose interpretation of God and man life to-day would be unimaginable—even to the indifferent were they to stop to think—should it not be the major task of the highly endowed men and women of our age to conceive and to lay the foundation of such a structure as—through conformity to those laws which bind all beings, in creative, organic relationships—would conserve all the essential values of the past and provide for men's powers freer and higher expression than ever has been known before? And if the effect eventually should be, as inevitably it must, to subordinate nationalism to culture, to evolution; to concentrate in the design of the flower what is elementally in the root—what else could be said of such a result than that mankind at last had found the highway of its ever-moving life?

EMILY HAMBLEN

CHRISTIAN ASCETICISM

[J. D. Beresford needs no introduction to our readers. He has just finished writing, "I Believe" which defines his position and philosophy—EDS.]

The subject is one to tempt the scholar, but, even if I had the ability and the material to examine the patristic literature and the various other sources that afford an account of the peculiar turn of thought developed through the Dark Ages, though I might be able to add certain interesting historical facts to our world records, I should probably do no more than that. What I wish to write of in this article has a wider scope, and for that reason need not be documented. The examination and citation of authorities in this connection would reduce our range of thought. Scholarship deals inevitably with specialised studies.

The point of departure assumed for the present essay is the assertion that in the history of religion as known to us over a period of some ten thousand years, there have been always two main roads of approach to the inner wisdom; and they have been incompatible one with the other. We recognise them as the ways of Hatha-Yoga and Raja-Yoga, but they have found different names in other countries and other periods. The first way is that of self-development through separation, the second through contact. Both seek the development of the spirit, the raising to consciousness of the true ego, or the immortal principle, in order to obtain that complete integration of the phenomenal "selves" that by their balance of qualities produce the temporal personalities which we and our friends regard as representative of our character. But the methods adopted to achieve this result are different in their assumptions of principle, and the ends when reached are not, we believe, identical.

The last statement presents an immense question to which I can only tentatively suggest an answer. For if the Yogi attains his perfect realisation of the immortal principle, is it possible that that element of the world-soul can differ in quality from another element separated by another method? Can we assume that the immortal principle of one developed by the way of Hatha-Yoga lacks still some virtue, the absence of which debars its entrance into the Nirvana of the One in the Many? I believe that we must assume that, although the inner meaning of that difference far surpasses my powers of understanding. That I do believe it, nevertheless, is due to my realisation that the doctrine is integral in nearly all myths and religious teachings.

The Jewish myth of the Fall of Man traces it to his acquisition of the knowledge of good and evil, implying thereby an emergence from the world-soul and a confrontation of what we have, naturally but erroneously, come to regard as the essential duality of spirit and matter. The casting out of Satan from Paradise is another statement of the same truth, as is also the Ormuzd and Ahriman of Zoro-

aster. Indeed, is there any religion throughout history that is not based primarily on this assumption of almost equally balanced powers representing Good and Evil, Love and Hate ? And, as I have said, we have fallen into the very easily explicable error of regarding this dualism as that of Spirit and Matter, a differentiation that it becomes continually less possible to uphold. For if all matter has life and some degree, however elementary, of consciousness, we must assume that all matter is an expression of spirit ; and on that assumption alone, can we account for an explanation of the One in Many. Nevertheless I claim that the theory of a dualism, reaching beyond the limitations of the temporal, spatial universe, must have some justification and that that justification is to be found in this fundamental opposition of the ways of approach to a knowledge of what we call God, the conception of a prevailing Unity. We may believe that this duality, also, will be finally resolved, though not perhaps in the course of the present cosmic cycle.

With this statement of personal faith, I can now approach the subject of Christian asceticism in so far as we can trace in it a definite aspect of Hatha-Yoga. It may seem at first sight that no warrant for the practice could be found in the life and reported words of Jesus. Taking the Gospels as a whole, we should be justified in saying that he was one of the great Adepts, those Lords of Compassion who have voluntarily reincarnated to help the struggling masses of mankind. As such we should expect to find him living a social life, preaching the power of love, and generally exhorting the world to follow the path of Raja-Yoga in continual contact with our fellow-men. In all these things our expectation is fulfilled, and if there had been no qualification of the essential message we might well wonder how a violent Christian asceticism, of the Simon Stylites order, could possibly find any precedent or justification in what was regarded as the literal inspiration of the Gospels.

But, as a matter of fact, we find Jesus reported as preaching here and there that other approach to understanding which we have implicitly condemned. Such texts as that beginning " If thine eye offend thee, pluck it out.... " and " Unless a man hate his father and mother, and his brother and his sister, and his wife and his children, he cannot become my disciple," are, taken at their face value, direct exhortation to bodily mutilation and separation from the world. And as such they must certainly have been read by those who sought to attain what they presumedly regarded as a Christian ideal by such perverse methods.

Moreover they would have found further encouragement in many other records of Christ's teaching. The parable of Dives and Lazarus presents earthly sufferings, patiently endured, as a means to attain future bliss.* The emphasis on humility may be taken as an invitation to humiliate the flesh rather than

* A possible interpretation of this fable is that Lazarus had earned a good karma in his next incarnation, as Dives certainly had not.

as a warning against spiritual pride. Finally, we find here and there in the Gospels that threat of Divine punishment for sinners which has been so extraordinarily rich in un-Christian effects.

Now, the influence of all these passages, although they directly contradict the general spirit and teachings of Jesus, has been infinitely more strongly marked in Church history than the influence of the Gospel of Love. They have given a handle to priestcraft, they are responsible for the prolific growth of dogma, and are still in the forefront of the beliefs of all the Christian Churches. Indeed, we may well pause to wonder whether they actually emanated from Jesus himself, or represent the personal reactions of those who were responsible for the collation of the four Gospels after his death. One thing is certain. If the record of Christ's life and teaching had discovered no such contradictory passages, they would inevitably have been grafted on to the stock at some period in the history of the Churches that nominally took his name and adopted the symbol of the cross. For the way of Hatha-Yoga is more logical and makes a nearer appeal to the human intellect and the human passions than the way of Love.

We see, therefore, that the fierce asceticisms of the earlier Christian Churches need no explanation. Mankind, among its many contradictions, combines the desire for ease and comfort with the desire for self-immolation. Religious orgies among the most primitive peoples lead to the lust for inflicting wounds, in some cases fatal wounds, upon the bodies of the worshippers ; and masochism, the impulse to self-torture, finds a host of recognised and unrecognised expressions under the trappings and disguises of modern civilisation. Among the earlier ascetics this impulse reached an advanced stage of self-discipline, and no doubt was carried much further than it would otherwise have been because it could find the authority of the Gospels—in texts of the kind I have quoted—and was therefore applauded by the Churches' representatives who in many cases conferred the title of Saint on this type of ascetic after his death.

Both applause and canonization can be readily understood. They are as readily forthcoming now as they were nineteen hundred years ago. We admire courage and indifference to personal comfort as embodying great virtues ; and although—or possibly because—we are ourselves incapable of the great effort of will combined with the liberating indifference to social claims which makes the ascetic, we admire it in others. The observation that man can face and repudiate all the grosser desires of the body, gives us the satisfaction of realising that it is the Spirit and not the flesh which will be the ultimate conqueror ; and we find in that observation the vicarious satisfaction which is the bait of so much ecclesiastical propaganda. The mass of Christians, now as always, find their evasion of the need for personal responsibility in the conception of the scapegoat.

There is, however, one aspect of the kind of asceticism under discussion, which is less considered and

far less admirable. This is the fact that self-immolation of this type seeks to conquer certain temptations only by avoiding them. This may not be true of the Yogi, but it is certainly true of many of the Early Christian ascetics. They enclosed themselves in monasteries to which, for example, no women were admitted, and bound themselves by rules that had the rigidity of a savage taboo. And there can be no self-mastery by that road. If a drunkard elects to live in an island on which alcohol is unprocurable, he may deserve commendation for voluntarily abandoning his vice, but he cannot be said to have conquered it until he has won the ability not to drink without suffering a single pang of desire for further indulgence. The ascetic in his cell or the drunkard on his island is not a free man. Only those who have so far conquered their desires that they can look nearly upon temptation without desire and without disgust, can be credited with the rare achievement of self-mastery.

Further evidence of various misconceptions made by the Christian ascetics, both in theory and practice, is afforded by the inference that none of them seem to have attained to any considerable power over gross matter. We have accounts of "miracles," but they are all of what we may regard as the simple, primary order. For no cure of the type we associate with faith healing, can be directly attributed to the supernormal powers of the healer, unless such cures are produced in the abundance and variety reported of Jesus—whose claim to adeptship, in this connection, is supported also by other examples of this power to influence matter at a distance. The development of an impressive personality in the healer and the enormous suggestive influence of the virtue attached to him by common report, are quite sufficient to explain any healing miracle of this type. (Such "miracles" occur more often than is generally supposed in Europe at the present time; a few of them without the interposition of any religious agent, while none of the remainder is attributed, least of all by the Churches, to the powers of those who have won to self-mastery by the practice of Yoga.)

Some explanation of what we can only regard as the failure of the early Christian ascetics to reach even the lowest degrees of adeptship, may be afforded by the suggestion that they could not have been sufficiently single-minded. In the East there is abundant testimony to the "supernatural" powers of the Yogis, some of whom retain them after having abandoned "the way" in order to display their powers for worldly reasons, and thereby lay themselves open to the charge of practising Black Magic. But in the East there is none of the divided purpose that must have affected the devotion of the Christian ascetics. How could these fail to hesitate in some degree between the incompatible methods of Hatha and Raja Yoga seeing that the latter was unquestionably the true principle of the teacher from whom they professed to derive their inspiration? It is true that the human ability for

self-deception seems to be almost unlimited, and it is possible that some of the more fanatical ascetics were able to defend their practice on the authority of a single uncharacteristic text, as did the majority of Christian Ministers at the beginning of the Great War. But those exceptions were almost certainly not of the type to qualify for even the lowest grades of adeptship, and the others may, as I have suggested, have been handicapped by the attempt to reconcile two practices which we know to be incompatible. The first qualification for the disciple or the *chela* is single-mindedness. Jesus, himself, continually underlined that maxim. And almost inevitably those early ascetics must have halted between two opinions—even as they do to this day.

This article does not profess to do more than offer a few suggestions in connection with the more fanatical asceticism reported of the Early Christians; and it must not be inferred that the general practice of asceticism is thereby condemned. The form specifically treated here is asceticism of the wrong type, which is that of Separation. The way of asceticism for those who would follow the path of Raja-Yoga or, for that matter, of the true Christian ideal, is self-mastery (never self-torture) through a full and various relationship with humanity. It is the harder way of the two.

J. D. BERESFORD

VERRIER ELWIN'S "SATANIC OUTLOOK"

My attention has just been drawn to the very appreciative review by Clifford Bax of Verrier Elwin's book, *Leaves from the Jungle* (THE ARYAN PATH, March 1937). As Verrier Elwin has modestly retired again to his jungle, may I be permitted, as one of his friends in this country, to answer your reviewer's queries?

Verrier Elwin went to India some years ago as an Anglican priest, and I first met him at the Christa Seva Sangha, near Poona. He was already at that time closely identified with the Indian Renaissance and getting into trouble with Church and State for his open sympathy with every movement for social or political emancipation.

After a short visit to England in 1932 Elwin returned to India with the object of building up the settlement in the Central Provinces, of which he writes in his book. After being told by one bishop that he was doing the Devil's work and by another that his outlook was Satanic, he realised that no help could be expected from the Church for the work which he regarded as essentially Christian. He therefore left the Church, and whilst remaining a Christian has sought neither to preach nor to proselytise. To his beloved Gonds he has endeavoured to bring elementary education and elementary hygiene; and to his friends in the West he has given a valuable account of these primitive people which should have permanent value in the archives of anthropology.

London. REGINALD REYNOLDS

NEW BOOKS AND OLD

PHYSICS BECOMES METAPHYSICS*

A book by Karl Darrow is always a delight. He writes well and interestingly, and is free from that common failing of many scientific writers : the disinclination to say anything that some of their readers might already know. In addition he has the ability, and above all he makes the effort, to make himself clear. Only those who have earnestly striven for it can fully realize how difficult an achievement this is. Contemporary physics is probably the most complex, the most involved, the most technically abstruse topic of twentieth-century knowledge. It has grown so rapidly during the last forty years that there has been no time for a philosophical synthesis or a consolidation of the position attained, which is almost essential as a foundation for a clear presentation. One must interpret physics on the run, and under this handicap the presentation of an interesting and comprehensible account of the outstanding attainments of atomic physics, together with some of their philosophical implications, is an accomplishment of the first rank.

Modern physics dates from the ternary of years beginning with 1895. In that year came the discovery of X-rays—serving warning that a new era was about to begin. The following year brought the first knowledge of radio-activity—and the permanency of the atom began to crumble. With the discovery of the electron in the succeeding year, the very existence of matter was denied, for it now began to be clear that matter was not matter, but electricity. This, of course, was only the beginning—the beginning of the end for the old physics, the physics of matter, light, electricity and magnetism as separate entities, and the beginning of the growth of the new physics, which while still growing has already reached the stage of realizing that all these four elemental things, formerly supposed independent, are in reality but aspects or forms of one elemental phenomenon—electricity.

Dr. Darrow does not, of course, present a complete picture of modern physics. Such an accomplishment in a three-hundred-page book written for the layman would be beyond the realm of possibility, and undoubtedly the thought of doing so was never in his mind. What he has done, however, is to describe some of the major features of atomic structure, to indicate the types of experiment that led to their discovery, and to show the changes in our conceptions of the material universe that have been made necessary as a result. Since matter is now known to be electrical in nature, he starts with electricity, beginning with the forms in which we first knew it, and then leading us through its more hidden aspects and incarnations to the culminating achievement of the present century—the demonstration that matter, light, magnetism and electricity are mutually convertible and of the underlying unity of material nature.

In our ordinary non-scientific life we deal with things that fall within only a certain range of magnitude. Perhaps nothing better indicates the alien world in which the physicist labours than a comparison of some of the magnitudes with which he must deal with some of those we are accustomed to. If in ordinary life we want to convey the impression that something is extremely light, we might say that it weighed only a fraction of an ounce. Something that weighed only a twenty-eighth of an ounce, for example, would certainly be consid-

* *The Renaissance of Physics.* By KARL K. DARROW. (The Macmillan Co., New York.)

ered light, and an object of this weight would have a mass of just about one gramme—the basic unit of mass used in physical measurements.

Consider, on the other hand, one of the most common particles dealt with by the physicist—the electron, the unit of negative electricity. This small particle the physicist uses as a tool for a wide variety of purposes. It is a daily assistant in his atomic studies ; he can measure its velocity, its amount of charge, its energy and even its mass. When he tells us its mass, however, he must use figures that are almost meaningless to us. So small is the electron that nearly 10,000,000,000,000,000,000,000,000 of them would be required to equal a single gramme in mass—and it takes a mass of 28 grammes to equal an ounce.

Astounding as are these figures of magnitude, their effect is dwarfed by the mystery of particles and waves. Before the beginning of this era, physicists were familiar with a wide variety of particles, even down to the minute atoms and molecules, and they knew very well how they behaved. They also were familiar with many forms of waves, from those of the sea, through the more rarefied ones of sound, and to the etheric ones of light. For these also they knew the laws of behaviour and the infallible signs of identification. Everything with which the physicist had to do could be classed either as particles or waves—everything, that is, but light. Because of the extremely tenuous character of light there was considerable uncertainty as to whether it was a stream of particles or a train of waves. That it was one or the other, they were certain; that it could be both was inconceivable. Within this period of which Dr. Darrow writes, however, this inconceivability has become fact—it has even become prevalent fact, perhaps universal fact. Not only does light have its particle and its wave aspects, but the electron and all the submicroscopic particles with which physics deals have been shown to be waves as well as particles. The account of the studies that have revealed these things is fascinating, and no true lover of knowledge can afford to miss it.

Interesting as it is in its own right, and to people of all faiths and philosophies, this book is of very special import to Theosophists. For them it is a vindication, a substantial corroboration, of many of their teachings. Years before this present period of physics, Theosophy had taught that matter and electricity were convertible—that each was the other. It had taught that the minute elemental particles of even the deadest and most passive piece of matter were in rapid and continuous vibration—that all nature was vibrant. The confirmation of these teachings by contemporary physics is thus a most pleasing obeisance by modern physics to H. P. Blavatsky and the message she brought. Theosophy did more than state these teachings, however ; it predicted their verification by science. Writing in 1888, Mme. Blavatsky predicted :—

> Between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

Of how true this was, Dr. Darrow's book is the surest evidence. After pointing out in many places that matter is electricity, he goes further in his final summary by saying : "the fixity of matter itself has vanished, for we are able to convert its substance from the form of electrical particles into the form of light." The underlying unity of nature, the fact that all—both life and matter—springs from a basic substance, which has always been one of the fundamental tenets of Theosophy, receives the approval of science through Dr. Darrow's closing lines :—

> The belief that all things are made of a single substance is old as thought itself ; but ours is the generation which, first of all in history, is able to receive the unity of Nature not as a baseless dogma or a hopeless aspiration, but a principle of science based on proof as sharp and clear as anything which is known.

PHILIP CHAPIN JONES

Moslem Women Enter A New World. By RUTH FRANCES WOODSMALL. (George Allen and Unwin, Ltd., London. 12*s.* 6*d.*)

Miss Woodsmall spent nine years in Y.W.C.A. work in Turkey and Syria. Later she received a travelling fellowship from the Rockefeller Foundation to study at first hand the problems of Moslem women in the Near East and India. She met and talked to Moslems in Turkey, Syria, Egypt, Palestine, Trans-Jordan, Iraq, Iran and Northern India. The result of her investigations is *Moslem Women Enter A New World,* which gives a complete picture of the new social and educational movements that are emancipating Eastern women.

The author divides her survey into six parts, dealing with family problems, the education of girls, the economic role of Moslem women, the better health standards that are being evolved, the awakening of women to political realities and, finally, the changing attitude to the Islamic faith. Her method is essentially one of comparison. In discussing health, for example, she draws instructive parallels between infant welfare in the countries she visited, points out differences in approach and the obstacles that have to be faced in different places. This is a valuable and original method. So far we have had separate studies of the development of Eastern countries after their impact with Western influence, but the comparative method has rarely been used. Miss Woodsmall is impartial and scientific, though she often records actual conversations and personal impressions of Moslem leaders and personalities.

The Indian reader will not be surprised to find that India lags behind countries like Turkey, Egypt and Iran in the movement for the emancipation of Moslem women. The burqa, the practice of purdah, the strong prejudice against the education of girls, early marriages, polygamy—all this evidence of a hardened conservatism is stronger in this country than in others, though a few Moslem women leaders carry on a vigorous campaign against these practices. The tidal wave of nationalist sentiment has swept away these antiquated customs in Turkey. In that country, the separation of Church and State has been made and so the cry that religion is in danger is not raised when social customs are altered. In Egypt, Islam is still the authority on social matters but a definite effort has been made to change outworn customs within the framework of the *Koran.* But in India, Moslems tend to cling to their customs partly because they are a minority and partly because India is under foreign rule. Miss Woodsmall quotes a Cairo sheikh who remarked :—

> Egypt is under Moslem authority, India under foreign. Social legislation based on a re-interpretation of the Koran is more possible therefore in Egypt than in India.

The author cites, however, the liberalising forces of the Aligarh (wrongly spelt as Aligahr in the book) and the Ahmadiyah movements though she thinks that they incline to be more philosophical than practical. A really radical movement among Indian Moslems to end the disabilities of women does not yet exist.

Indian Moslems seem to be afraid that the discarding of ancient customs by Turkish women may mean the collapse of the Islamic faith. The best reply to this is the reply given by a Turkish leader to a Moslem woman from Jerusalem :—

> We have separated religion from externals and made it personal. Religion is not a matter of clothes—the veil and the fez. It is not based on form but feeling. The repudiation of Islamic formalism therefore does not mean giving up Islam. The women of Palestine may be more outwardly religious in the orthodox sense of Islam but not necessarily more truly religious in the inner meaning of the term than are the women of Turkey.

It is interesting to watch the double movement that is taking place in the Near East. At the ancient University of Al Azhar in Cairo, the modernisation of Islam proceeds slowly through a gradual re-interpretation of the *Koran* in accordance with the spirit of contemporary life. It is significant that science

and comparative religion have been added to the curriculum there. On the other hand, at Istanbul, Islam is being reshaped as a personal religion and the interpretation becomes more and more the affair of the individual believer. This is strikingly reminiscent of the historical changes that have taken place in other religions, notably Christianity, when the emphasis was shifted from the dogmas of the Church to the reasoned belief of the individual. There can be no doubt that this way lies the road to spiritual freedom.

Moslem Women Enter A New World is an excellent piece of research, combining scientific investigation with human interest in a manner that makes the book readable by all classes of people interested in the contemporary situation of Moslem women.

J. M. KUMARAPPA

Srimad Bhagavata. Condensed in the Poet's Own Words by PANDIT A. M. SRINIVASACHARIAR, translated by Dr. V. RAGHAVAN. Foreword by SIR P. S. SIVASWAMI AYER. (G. A. Natesan and Co., Madras. Re. 1/4 or 2*s.*)

Western readers, even more perhaps than Eastern, are already indebted to Mr. Natesan for publishing so cheaply abridged versions of the *Ramayana* and the *Mahabharata.* And he has now completed the triad by bringing out a condensed version of the *Srimad Bhagavata,* the greatest and most popular of the Puranas. Pandit A. M. Srinivasachariar has condensed with skill, leaving upon the reader no sense of arbitrary curtailment, though we may regret the absence of some of the hymns, while Dr. Raghavan's English translation is simple and lucid. The Puranas, as is well known, were composed for popular consumption and they contain the truth dressed up in myths and stories. The *Bhagavata* is no exception. It is, as Sir Sivaswami Aiyer writes in his Foreword, " full of incredible stories and miracles, and embodies divergent philosophical doctrines, divers cults, stories intended to exalt some particular incarnation or manifestation of the Deity and stories which do not hesitate to attribute faults of character to God."

Yet uneven in style and substance as it is and full of extravagances disconcerting to the literal-minded, its value and charm are due to the fact that it speaks on however different levels to the imagination.

It was thus that it brought satisfaction to the sage Vyasa who despite his intimacy with the formless Absolute had to confess that he was still unhappy. He was told by Narada that to dwell upon the incarnations of Lord Vasudeva for the re-establishment of His Kingdom and to sing His pure glory would bring him the joy and peace of mind he sought. And thus, according to the legend, the *Bhagavata* came into being. And certainly those who are jaded by the abstract will find here a well of refreshment. For while the stories in it vary from the homely or poetic to the fantastic or grotesque, the spirit of adoration which informs it and the illuminating discourses embedded in the tales feed alike the heart and the mind, at once kindling a desire for union with the Lord and Master who is " the inner soul of all beings," and expounding how that desire may be realised. And of all the stories that of the incarnation of Krishna is the most captivating for the artless simplicity with which it recounts the adventures of Him who looked " more Love-like than Love himself " and led his followers by the Grace of His being along the path of Devotion.

HUGH I'A. FAUSSET

Religion and Reality. By MELVILLE CHANING-PEARCE. (Macmillan and Co., Ltd., London. 7*s.* 6*d.*)

This is a courageous book, for it contains a philosophy which has emerged triumphant from ordeal by battle. It was always rare, and it is becoming increasingly rare, to read a book that is not merely written down by its author, but is related to him as flower to seed. Mr. Chaning-Pearce's book has this quality and, so true is this, that whether you agree with him or not somehow seems secondary.

The subtitle of the book, "An Essay in the Christian Co-ordination of Contraries," reveals the author's main theme: that in Christ, and only in Christ, can the babel of modern divided consciousness—"and the deepening and widening dualism which reflects that division in every phase of our thought and life"—attain harmony. But it is essential to emphasize that Mr. Chaning-Pearce's Christ is not the commercialized one. He is a challenge, not a Christmas card. He is the cosmic Christ and, paradoxically, He is also the King of Outlaws.

An important contention of this book is that "Real religion is as little amenable to logic as life," and if that appear to be a truism, it will not seem one after the chapter headed "Existential Judgment" has been read. This chapter is long, and is essential to deep understanding of Mr. Chaning-Pearce's work, but—very briefly—by "Existential Judgment" the author means a reaction of the *whole* consciousness to existence, whereas a logical judgment concentrates one particular faculty—that of reason, in the narrower connotation of the term—upon the end in view. Reason of this order "is a weapon of war and the rationalist the most highly developed specimen of *homo rapax.*" (A contention which, incidentally, receives broad-based support from Trotter's *Instinct of the Herd in Peace and War,* a book of real insight and profundity, which was published about twenty years ago—and is seldom, if ever, quoted.)

Mr. Chaning-Pearce readily concedes that the doctrines of Christianity are illogical, irrational, paradoxical; but, possibly his most illuminating pages are those which reveal the kinship between those doctrines and the findings of our consciousness concerning life as we know it on its deeper levels. Faith is a passion—and passion of every degree translates us to the realm of paradox. To the lover, the impossible is the true. "Every lover, in the moment of his exaltation, feels himself to be a "new man," the vessel and vehicle of a divine fire which he cannot then conceive to be self-begotten." The doctrine of "grace" may be folly to the world but, to the lover, it is a living fact. More, it is so overwhelming a fact that it obliterates all experience prior to itself. "I wonder, by my troth, what thou and I did, till we loved?"

The parallels which Mr. Chaning-Pearce reveals between the way of life which the lover knows and the way of life that Christianity enjoins, afford perhaps the most striking examples of his divergence from those pious persons "for whom, with a fear-born blindness, sex is synonymous with sin." Indeed, this book—every chapter of which demands and deserves study—is one from which many a "Christian" will recoil as from an abyss. But, if Christianity is to have a future, it must illuminate every abyss known to the tortured consciousness of to-day. It must be a Christianity which has emerged, like the philosophy of this book, triumphant from ordeal by battle.

CLAUDE HOUGHTON

What Is Ahead of Us? By G. D. H. COLE, SIR ARTHUR SALTER, WICKHAM STEED, SIDNEY WEBB, P.M.S. BLACKETT, LANCELOT HOGBEN. (George Allen and Unwin Ltd., London. 5*s.*)

This book is very interesting; but chiefly because it does not attempt to answer the question which is in its title. Clearly the writers are not prophets: and the last on the list, Professor

Hogben, states quite clearly that he will not "attempt to make any prediction about future events." Each writer analyses a situation which has been already changed since the analysis was made; and each advocates a policy. Mr. Cole wants a "united front" of Labour and perhaps Liberal voters in Great Britain. But that tells us nothing about whether Capitalism is to survive. Sir Arthur Salter is impressive and practical in his proposal of a limited agreement for international trade revival. Mr. Wickham Steed gives a short history of Hitler and Mussolini; and proposes a firm agreement for Great Britain to fight with France against the Fascist Dictators. Mr. Sidney Webb describes the Soviet Government; but the title of his chapter, "The Future of Soviet Communism," is hardly justified by his final sentence that Russia is "supremely the land of Hope." Hope is little to live upon. Professor Blackett on "The Next War," seems to aim chiefly, with Mr. Cole, at a "united front in Great Britain for a war with Fascism." And Professor Hogben on the Population Problem seems to be concerned chiefly to counteract the tendency in Great Britain towards smaller families.

As a sign of the times, the book is valuable; for the dominant note on most of its pages is fear of the future and vague longing for a situation different from that which the writers have inherited. Whether we look from Great Britain to Russia or from the fear of approaching war to a plan for fighting Fascism, there is evidently nothing very cheerful "ahead of us" in the eyes of the writers. And they are all "Progressives," if not actually all "on the Left." But surely confidence in one's self and in one's fellows is the only secure basis for a policy. And again, are not all the writers blind to the non-European world? It seems strange that not one of them has referred to the very fundamental changes which are taking place both in America and in Asia. The fear of possible enemies and of inevitable collapse, combined with a limited vision of the world, may be more significant of the current difficulties of Great Britain and of Europe than the writers intended.

C. DELISLE BURNS

Bishop Butler and the Age of Reason: A Study in the History of Thought. By ERNEST CAMPBELL MOSSNER. (Macmillan Co., New York.)

The eighteenth century was the age of reason; and our author relates the thought-history of that age by describing the works of one of its most distinguished figures, Bishop Butler. He reviews also the works of many other writers who exerted some influence at the time but are little known to-day. We have here an able presentation of the climate of thought which produced the works of Butler and we also see how these helped on the decline and fall of reason.

It was in many ways a remarkable age, this age which produced Newtonian physics and Lockeian empiricism. People came to believe in the independence and sufficiency of human reason, and naturally turned away from authority and revelation claimed by orthodox Christianity. They were by no means irreligious; only in place of Christianity based on revelation, they would have natural religion, supported by reason. In nature, so they claimed, we have enough evidence of Divine Providence, and our reason gives us sufficient guidance for morality too.

Butler argued in his famous book, *Analogy of Religion*, that whatever objections might be raised against Christianity could also be urged against natural religion. His contention was that if one could accept natural religion, one should not object to orthodox Christianity. Many people no doubt understood it in that light; but many also, especially in later days, drew the sceptical conclusion that neither Christianity nor natural religion might be true. Butler showed rare ethical insight in his *Rolls Chapel Sermons* and greatly

influenced ethical thought in England.

At the end of the age we witness the incompetence of reason demonstrated in the scepticism of Hume in theoretical matters and in the success of Wesley's appeal to the heart in matters religious.

The work of Butler has little of permanent value, but this book gives a good detailed picture of the religious thought of England in the eighteenth century.

R. DAS

A Civilisation at Bay. By K. KUNHI KANNAN. (G. A. Natesan and Co., Madras. Rs. 3.)

I was recently compelled to emerge from the well-fruited and amiable Essex countryside and once again to take up residence in London. Of the first few days of my return I have two very strong impressions. One is of newly riding in the tube-train and watching the uncontrollable movements of the people as they were shovelled in at one station, wholesale, and shovelled out at another. For the curious thing about them was that, despite this crazy energy of restlessness, they were all sick. Influenza was abroad. London was like a plague-city. Everybody was infected and white-faced. And yet not for a moment could they rest. Not for a moment.

A second powerful impression of those few days is of looking through the notices of Flats to Let which were displayed in a stationer's window in Hampstead. At the bottom of one notice, describing a flat which I thought would suit me very well, was printed in large letters, twice underlined :—

NO INDIANS.

I felt quite ill. This was London. The Time-kept City. I wanted to go away and wash and wash and wash. This was middle-class English Hampstead.

A plague-city indeed.

But will England and India ever understand and acknowledge each other's separate existence? It seems unlikely very often. The English *man* is incapable of understanding and acknowledging the separate existence even of the English *woman*. The spiritual polarity of England and India is, indeed, almost the polarity of Male and Female. And Europe as a whole is crazy with its own male conceit.

"Feminine intuition?" says the Englishman. "Nonsense. Just plain damn nonsense."

And he feels precisely that about the more passive, more receptive and intuitive and introverted spiritual experience of the Indian soul. Action, initiative, are his gods. Action, male energy, initiative and logical thought. So he bullies and overrides the more delicate stuff of Indian experience precisely as he bullies and overrides his wife. And the total effect on himself, no less than on his victim, is, in both cases, disastrous. He becomes a sick and crazy automaton, blundering through the plague-cities of his own creation in more and more violent frenzies of logical action till he finds himself in the unclean apotheosis of Maleness and male conceit. The Fascist totalitarian state.

This leaves me very little room to talk about the book I'm supposed to be reviewing. But perhaps to give utterance to these general reflections, which it has awakened, may be a better clue to its matter and quality than any amount of analysis and commentary could be.

Let me say, quite simply, that *A Civilisation at Bay* is the first book on India by an Indian writing in English which I, for myself, have found truly adequate. Ananda Coomaraswami has written very adequately on purely cultural matters. Mulk Raj Anand, whom I am happy to call my friend, has recently begun to reveal the hidden life of the Indian people in his novels. But if the pernicious influence of such interested books as *Mother India* is to be adequately countered, a greater breadth of scope, a more humble and comprehensive scholarship, a quieter fervour, are needed. These the late Dr. Kunhi Kannan evidently had in a high degree. And of these he has given to the full to his own world and ours in this book. *A Civilisation at Bay* is a profoundly moving work. I hope it will be adequately read.

RAYNER HEPPENSTALL

Yoga : The Science of Health. By Felix Guyot (C. Kerneiz). (Rider and Co., London. 5*s.*)

The Background of Spiritual Healing, Psychological and Religious. By A. Graham Ikin, M.A., M.Sc. (George Allen and Unwin Ltd., London. 6*s.*)

Diametrically opposite in approach, these books have in common only their concern with health and their recommendation of self-knowledge. Miss Ikin proceeds on the proven formula, "From within, without"; Monsieur Guyot claims that physical exercises can confer moral stability and mental balance and even develop intuition to a high degree. "A moral defect can be corrected by the adoption of a specified posture."

The Hatha Yoga volume is definitely dangerous, despite the inclusion of many quite innocuous rules of health in regard to diet, light and heat and some valuable suggestions such as to curtail restlessness and unnecessary motion. The peril is increased by the repeated assurance, which may disarm the unwary, that all the author gives can be practised by any without danger. We do not think so. More than one-fourth of the book is devoted to breathing exercises which would certainly bring psychological repercussions which might well be ruinous to the unguided practitioner in search of the promised "health, happiness and prosperity."

Miss Ikin is a trained psychologist with a religious bent. She defines true spiritual healing as bringing the whole personality into harmony with reality. She takes the psychoanalytical position that in cases of moral disease rooted in morbid complexes the victim's will is powerless unless the subconscious complex is analysed and a sublimated outlet found in accordance with the accepted ideals of the self. In spite of this flouting of the adage, "Let sleeping dogs lie," to the wisdom of which many subjects of psychoanalysis will subscribe, there is much of great value in Miss Ikin's book, particularly in her insistence on the individual's responsibility and the vital importance of heeding conscience.

E. M. H.

Whitman. By Edgar Lee Masters. (Charles Scribner's Sons, Ltd., London. 12*s.* 6*d.*)

The author of *Spoon River Anthology* is well qualified to appreciate Whitman's qualities and to deal lightly with his defects. A prolific and at times slipshod poet himself, he has a ready sympathy for a writer who disregarded literary values, while his own skill in depicting ordinary men and women must owe something to the poet who felt as no poet before him "with masses and with specimens of people in mass." The value of Mr. Masters's biography lies in this basic sympathy. His book is shapeless but he has collected all relevant facts and opinions with generous quotations from Whitman's writings, particularly his Prefaces and "Specimen Days," and from the accounts of those who knew him intimately and he has set all down straightforwardly and with comprehension. It may be complained with some justice that he is more comprehensive than critical. But he gives space to the criticism of others, whether it be that of Santayana accusing Whitman of deploying detail without its organization, or of the psychoanalysts who of late years have found in him a gratifying example of the Narcissan and the exhibitionist. Mr. Masters admits that there is truth in some of this, but he argues rightly that the Freudian loses sight of the whole man in concentrating upon secondary traits. And this is particularly true with Whitman. The unusual combination of the feminine and the masculine in him, the sensitiveness which underlay the ruggedness he proclaimed, his apparent sexual indifference, his self-advertisement and his loafing habits can all be explained in psychological or pathological terms. But what he really was, the new voice of a potentially new world, a genius who called his fellows into a circle of

magnetic intimacy, is overlooked. The abnormalities upon which psychoanalysis seizes were merely the outer manifestations of an inward uniqueness and even the criticism that Whitman's only hero was himself is not necessarily a damning one. It depends upon the largeness or the smallness of the self which he realised. Certainly Whitman's self was wider than it was deep and Mr. Masters admits that he could not explore and depict a human soul. But few, if any, men have identified themselves lovingly with so many people and things as he. There was more of physical tenderness than spiritual insight in this identification. Hence his love of things as things, reflected in the catalogues he made in his verse. Yet in nature as in man he felt beneath all outward forms spirit and creative thought. And it was this spirit which he sought to release in "the dear love of comrades," "to arouse," as he wrote of *Leaves of Grass*, "and set flowing in men's and women's hearts, young and old, endless streams of living, pulsating love and friendship, directly from them to myself, now and ever." The love of such "a simple separate person," as he proclaimed himself, cannot be explained away as "colossal egotism." For he embraced too much with it even if his "adhesiveness" fell short of the integrity in which self and not-self, the seer and the seen are profoundly one. On Whitman's religion and the nature of "cosmic consciousness" Mr. Masters can be naïvely uncritical. But through recognising the largeness and freshness of the man he has come nearer than any other biographer to showing him in his life and work as he was.

HUGH I'A. FAUSSET

The Modern Dowser. By LE VICOMTE HENRY DE FRANCE. (G. Bell and Sons, London. 4*s*. 6*d*.)

This work has been admirably translated from the French by A. H. Bell. The author, who comes of an old French aristocratic family, has had experience as a practical dowser. In 1930, M. de France published *Le Chronique des Sourciers*, the first periodical dealing with the subject of divining, and in 1932 he arranged a course of instruction in dowsing at the *École Militaire du Génie* at Versailles.

A short historical introduction cites the first documentary reference to divining—a condemnation by Luther in 1518. The author explains in detail the dowser's instruments—the rod and pendulum—and the various methods of finding water, petroleum, wines and other liquids, minerals and vegetables. Dowsing for water is more generally known than are some of the other methods described.

In considering crystallography, M. de France makes a comparison, by means of the pendulum, of metals and ores with the prismatic colours. Using a black pendulum with black string and stick, or a black rod with black binding, a sheet of black paper and seven coloured bits of ribbon, the author finds that the pendulum gives three gyrations over the violet ribbon and a piece of chalk, four gyrations over indigo and iron, five over copper and blue; green (indigo and yellow) appears to act like gold and gives eleven gyrations, silver and yellow seven, tin and orange eight, platinum and red ten. Studying colours independently of certain substances, they appear to give a series in inverse ratio "to the vibrations of the rays of the solar spectrum." M. de France adds:

> It is hardly an exaggeration to say that this type of experiment presents very important possibilities—such as the appreciation of colours by a method independent of vision.

In the concluding chapters of a most interesting scientific handbook, the author refers to the impetus given to what is described by medical research as *Radiesthésie Médicale*. For diagnosis the pendulum is regulated over a healthy part of the body and the variation of movement over a diseased part discovered. Remedies held in the left hand or in a hollow pendulum restore normal

movement at the diseased part.

So modern scientific research in an unusual territory meets the alchemical experiments of the fifteenth century, the first mention of the dowsing-rod being attributed by some authorities to Basil Valentine, the alchemist of that period. Now it seems we are to speak of *Radiesthésie*, or radiation perception, which necessitates the assumption (long scoffed at by the orthodox) that objects are either surrounded by some kind of magnetic field of force, or else emanate radiations of a specific nature and frequency. We are back with the electromagnetic rays of *The Secret Doctrine*. Indeed, the purely intuitive method, without any instruments possibly, is called by M. de France *Téléradiesthéisie*. Meanwhile, this book can be recommended heartily to all who wish to know what science is achieving in a little known field.

B. P. HOWELL

Value and Ethical Objectivity. By GORDON S. JURY. (George Allen and Unwin Ltd., London. 7*s*. 6*d*.)

Ethical theory tends, in recent years, to be oriented to the general theory of value. Ethics is disentangled from metaphysics, and it is sought to set it up as an autonomous discipline. Objectivity in ethics comes, consequently, to be interpreted in the light of the doctrine of the objectivity of values.

Objectivity is either intensional or extensional. With clear analysis and close reasoning, Dr. Jury argues that the unique import of ethical terms and propositions is an unmistakable proof of the intensional objectivity of moral judgments, logically speaking, though they are psychologically occasioned by individual feelings and sentiments and sociologically influenced by the prevalent standards of the community. The moral judgments imply, according to the author, an "ideal, *a priori*" order of reference (*e.g.*, the ideal numbers) as distinguished from the other "orders of reference," *viz.*, the physical, the psychological and the ideational.

Granted that the ethical values are ideal, are they unverifiable? If they are really objective, they must be verifiable. The verification of the ethical values, in the opinion of the author, does not, however, mean the agreement with the existent and the actual, but rather an anticipatory reference to the possible, and it demands at the same time a cooperative effort and a creative striving, on the part of the moral agent, for the actualisation of the ideal. This suggestion, it is hoped, will find the necessary amplification and development in a future study by the author.

As against the author's contention for the autonomy and priority of ethics, it may be noted in passing that certain presuppositions of a metaphysical nature are indispensable to any valuable treatment of ethical problems. This has been the dominant view in Indian Philosophy. In the *Upanishads*, no less than in the classical Vedanta and Samkhya, the treatment of ethical problems does not precede, but follows the main metaphysical enquiry. Metaphysics, however, was not without a touch of human interest, which became the exclusive preoccupation in Buddhism; this is rather an exception to the rule we are here considering. The orientation of the theory of value to the Indian ways of philosophising presents a more difficult task. The Self stands supreme in the hierarchy of values as, according to the *Upanishads*, with the knowledge of the Atman all else is known. The objectivity of moral obligations is not denied but the validity of the ethical imperative is confined to the sphere of the phenomenal and the relative. In the empirical realm the demand of the good is absolutely valid, though the man who has realised the Self is considered to be beyond good and evil.

Dr. Jury's book is a valuable contribution to the solution of the problem of ethical objectivity and value, and as such will be read with interest by all serious students of ethics.

D. G. LONDHE

Scepticism and Poetry. An Essay on the Poetic Imagination. By D. G. JAMES. (George Allen and Unwin, Ltd., London. 12*s.* 6*d.*)

The imagination, in classical metaphysics, was regarded as a deceptive faculty more apt to enchant the mind of him who surrendered to it than to reveal reality. And it was not until Kant pronounced it to be a " fundamental faculty of the human soul," providing the individual wholes upon which the discursive intelligence could work to analyse and classify that its basic importance in the act of perception began to be recognised. It was Coleridge who transmitted Kant's view of the imagination with certain minor modifications to England and it is with Coleridge that Mr. James naturally begins in developing his view " that a theory of poetry is primarily a theory of the imagination ; that the imagination which is present in the making of poetry is present also in all our knowledge of the world ; and that its operation in poetry cannot therefore be understood if considered apart from the activity of the imagination in knowledge."

From this opening statement of his aim it will be apparent that in trying to set out a view of poetry Mr. James has had to go deeply into philosophy, though he has written for the literary rather than the philosophical reader. This is particularly true of his first two chapters in which he discusses what Coleridge meant by his famous statement in *Biographia Literaria* concerning the primary and secondary Imagination, to what extent his view corresponded with Kant's, and the relations which Kant postulated between the imagination and the intelligence, and their actual relations in everyday life, in science and in poetry. This leads him to a critical commentary upon the æsthetic of Mr. I. A. Richards* who has sought to explain great poetry in terms of psychological and physiological conditions. Having thus demonstrated that a creative act of which imagination is the organ is fundamental to all poetry, as it is to life, he goes on to show how the poet uses language to convey his imagination of objects and how the life of imagination is related to morality. The aim of poetry, as he rightly insists, is *never* to create emotion, but to command it imaginatively. " The life of art is strenuous effort after release from emotion in the very act of experiencing it." This condition of detachment, of contemplative impassivity, within the life of feeling and action he proceeds in Part Two of his book to illustrate in the poetic life of Wordsworth and Keats and in the last four plays of Shakespeare. But his aim here is also to suggest that the great poet is finally driven to attempt the impossible, to penetrate beyond the world's limits and so to experience an ultimate failure. Keats and Shakespeare, he argues, failed in the task of creating a mythology to express their final vision of a world redeemed and transformed, while Wordsworth in accepting Christian dogma lost much of his poetic vitality. In his last chapter in which he considers the relation of poetry to dogma and mysticism Mr. James rather loses touch with reality in the pursuit of theory, but as a whole his essay is remarkably suggestive and illuminating. And it is interesting to see how often by a Western path he comes near to the conceptions of Eastern thought. Apart, too, from some repetition and an unfortunate addiction to the word " enormous " he writes as firmly as he thinks.

HUGH I'A. FAUSSET

---

* Mr. I. A. Richards's volume on *Coleridge* was ably and very interestingly reviewed by M. A. Venkata Rao in our issue of April 1935 in the light of Indian lore.—EDS.

ENDS AND SAYINGS

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Matthew, VII. 6.

In our editorial we have referred to the attitude of modern scientists towards the spread of knowledge which might be used, and is being used, for unworthy purposes. Moral responsibility in broadcasting knowledge is not taken into account. Not only do governments put scientific knowledge to evil uses in war, but in a variety of ways other classes can and perhaps do so, more often than is suspected, in times of peace. One good example of this occurs in the following extract taken from *Low Company* by Mark Benney, a remarkable volume reviewed in our March issue by John Middleton Murry. The author himself wrote an article in the same issue on "Darkness Into Dawn." How robbers can press scientific knowledge into their service is well brought out in the following :

Science, we must use science. There's carbon tetra-chloride, for instance. A cylinder of it in our car, cut into the exhaust, 'll stop any car that chases us. Makes so dense a fog that no car could drive through it. And that's only one thing. Ever hear of Carballoy? Of course not—it's not very well known even among Engineers. A new steel-alloy, the hardest tool-steel known. It'll cut through safes like butter. And you don't need machine power to use it. Just a clamp with a hand-ratchet. There are thousands of scientific discoveries crooks could use if they would only keep abreast of the times. Bacteriology, electro-dynamics, colloidal research—we'll keep our eyes on everything.

How wise were the ancient Gurus, as are Their modern Heirs, who refuse to reveal the secrets of Occult Science to the unworthy or the unprepared, including new disciples ! The great Buddha said that the Knowledge He actually imparted was to be compared to a few fallen leaves, while the Tree of Wisdom with numerous leaves was hidden from the vision of the Bikkhus. As the moral and invisible aspect of the Law of Karma, Compensation or Readjustment, is not recognized, the recoil of evil effects from misused Knowledge imparted to the unworthy is also not recognized by men of science. Esotericists are laughed at and suspected because they refuse to speak of the hidden aspects of Wisdom to the common people, or to casual friends or even to new learners. The listener must be capable not only of understanding the words spoken but also of sympathizing with the aspirations of the expounder of the mysteries. Therefore the Chela in the School of the real Gurus is taught—

Close thy mouth, lest thou shouldst speak of *this* (the mystery), and thy heart lest thou shouldst think aloud ; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance.

And again—

This is a secret which gives death : close thy mouth lest thou shouldst reveal it to the vulgar ; compress thy brain lest something should escape from it and fall outside.

RAJA-YOGA OR OCCULTISM

By H. P. BLAVATSKY

THE VOICE OF THE SILENCE

Being Chosen Fragments from the
"Book of the Golden Precepts,"
translated and annotated by
"H. P. B."

THE THEOSOPHY COMPANY, LOS ANGELES
THEOSOPHY COMPANY (INDIA) LTD., LONDON
AND
51, ESPLANADE ROAD, BOMBAY, INDIA.

THE KEY TO THEOSOPHY

By H. P. BLAVATSKY

This book is a clear exposition in the form of Questions and Answers of the Ethics, Science and Philosophy of Theosophy, and is dedicated by the author "to all her pupils that they may learn and teach in their turn." The importance of *The Key to Theosophy* cannot be overestimated in view of H. P. B.'s comment on it in her magazine *Lucifer*:—

> *With the present publication of the "Key to Theosophy," a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and* POSITIVELY REJECTS, *there will remain no more pretexts for flinging at our heads fantastic accusations.*

THE THEOSOPHY COMPANY, LOS ANGELES
THEOSOPHY COMPANY (INDIA) LTD., LONDON
AND
51, ESPLANADE ROAD, BOMBAY, INDIA.

THE ARYAN PATH

The Aryan Path is the Noble Path of all times. The word "Aryan" is not used in its modern political, ethnological and anthropological sense. The Aryan Path stands for all that is noble in East and West alike, from the ancient times to modern days. It stands for the Ancient Way of spiritual development and growth in holiness, rooted in knowledge, and it can be walked by Brahmanas and Mlecchas, by Jews and Gentiles and by philanthropists of any political school.

CONTENTS FOR JUNE 1937

SPIRITS EMBODIED AND DISEMBODIED

MAN THE MAKER OF HISTORIC CYCLES—*By James Truslow Adams*

A NOTE ON THE ABOVE

IDEALS AND ACHIEVEMENTS OF DEMOCRACY IN THE ORIENT —*By J. C. Kumarappa*

THE SONG OF THE HIGHER LIFE—
KSHETRA AND KSHETRAJNA—*By Sri Krishna Prem*

RESISTING EVIL :—
I.—LEARN FROM THE REED—*By Leslie Arnold*
II.—PSYCHOLOGY AND THE CHRISTIAN—*By Theodore Newham*

LALLA, THE MYSTIC POETESS OF KASHMIR—*By N. Narasimha Moorty*

FRIENDSHIP, SOLITUDE, AND CONTEMPLATION—*By Irwin Edman*

NEW BOOKS AND OLD—
A CALL TO RELIGIOUS REVOLUTION—*By John Middleton Murry*
REVIEWS—*By A. R. Wadia ; H. I'A. Fausset ; J. W. N. Sullivan ; B. P. Howell and R. Naga Raja Sarma*

ENDS & SAYINGS

TO APPEAR IN AUGUST AND AFTER

THE QUEST FOR SECURITY—*By John H. Dietrich*

THE FOREIGN MISSIONS OF ASOKA—*By Radhakumud Mookerji*

ARCHÆOLOGY AND OLD CIVILIZATIONS—*By Ralph van Deman Magoffin*

IMMEDIATE NEED OF CONFUCIUS—*By Ezra Pound*

COMMUNICATION WITH YOUTH—*By Hughes Mearns*

THE INTELLECTUAL DEGRADATION OF EUROPE—*By Count Sforza*

Per Annum—Rs. 6 India ; 12*s.* Europe ; $3 America.
Single Copy—As. 12 India ; 1*s.* 6*d.* Europe ; 35 cents America.

Printed by M. N. Kulkarni at the Karnatak Printing Press, Karnatak House, Chira Bazar, Bombay 2, and published by K. N. Panday, Theosophy Company (India), Ltd., 51, Esplanade Road, Bombay, India.